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An IMPROVED ULTZMANN SYRINGE.

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The very convenient method of applying liquid medication to certain diseased conditions in the prostatic and membranous urethra by means of the so-called Ultzmann syringe, devised many years ago by the celebrated Viennese urologist is well-known. As originally devised, there have always been two drawbacks interfering with the ease and efficiency in the use of the instrument. The caliber of the



canula has always been made so small hitherto, that its introduction into the patient's canal is quite commonly unduly painful, and in inexpert or careless hands, might easily add some form of trauma to an already affected organ. The second objection has lain in the unnecessarily short length of the canal. In patients with a long canal, in order to cause the tip of the canula to pass the compressor urethrae muscle, the entire apparatus required to be depressed to such an angle, that the meatus would ride up on the canula to and beyond its junction with the syringe, a state of affairs undesirable from every standpoint. With the introduction of the Lürer-type of syringe by a certain well-known firm of Rutherford, N. J., this syringe is now obtainable with these two objections overcome. The caliber has been increased to 18 F., and the length to 9½ inches. Under the conditions for which this particular form of apparatus is used, with these slight modifications, it practically leaves nothing to be desired.

THE REMOVAL OF CALCULI FROM THE LOWER URETER BY THE TRANSPERITONEAL ROUTE.*

By ROBERT EMMETT FARR, Minneapolis, Minn.

WHILE the exposure of the lower half of the ureter by the extraperitoneal route for the purpose of removing calculi is generally referred to as a simple procedure, observation of a number of operations performed by surgeons of repute leads to the conclusion that this operation may, and in fact does, at times present difficulties which are embarrassing. This is especially true in obese patients and, more particularly, when stones are located well down toward the bladder. Within the last few months I have watched a surgeon of renown labor quite strenuously for a period of half an hour trying to locate the ureter. Bands of tissue were incised three or four times under the impression that the ureter was being opened before it was finally definitely located. This is not at all an uncommon experience. Furthermore, the manipulations required in order to identify and free the ureter will in many instances dislodge the offending stone, thus complicating matters and making an upward or downward chase necessary.

With the peritoneum open, there is no difficulty in locating the lower half of the ureter. With the pelvis free, one needs only to await one vermicular wave of the ureter in order definitely to locate it, and stones can usually be distinguished at a glance. It has been shown that transperitoneal cystotomy is a safe procedure. Transperitoneal ureterotomy should be equally safe. The opening of the peritoneal cavity allows one to deal with intraperitoneal pathology where indicated and, in my opinion, simplifies the technic. This is especially true for stones located in the lower third.

TECHNIC.

The median incision is made just above the pubes and the pelvis freed of intestines and carefully cofferdammed with gauze. The vermicular wave of the ureter is watched for and the location of the stone determined. The peritoneum is then incised mesially to the ureter and the latter elevated by the use of uterine tenacula (Fig. 1). A urethral sound or curved forceps is then directed beneath the peritoneum external to the ureter, freeing it from the lateral wall. A stab-wound through the anterior abdominal wall is then made to meet the sound, and a cigarette drain inserted down to the ureter extraperitoneally. After the extraction of the stone and closure of the ureter the peritoneal wound is everted with catgut, and the abdominal wall closed (Fig. 2).

* Read before the Minnesota Academy of Medicine, Minneapolis, February 13, 1918.

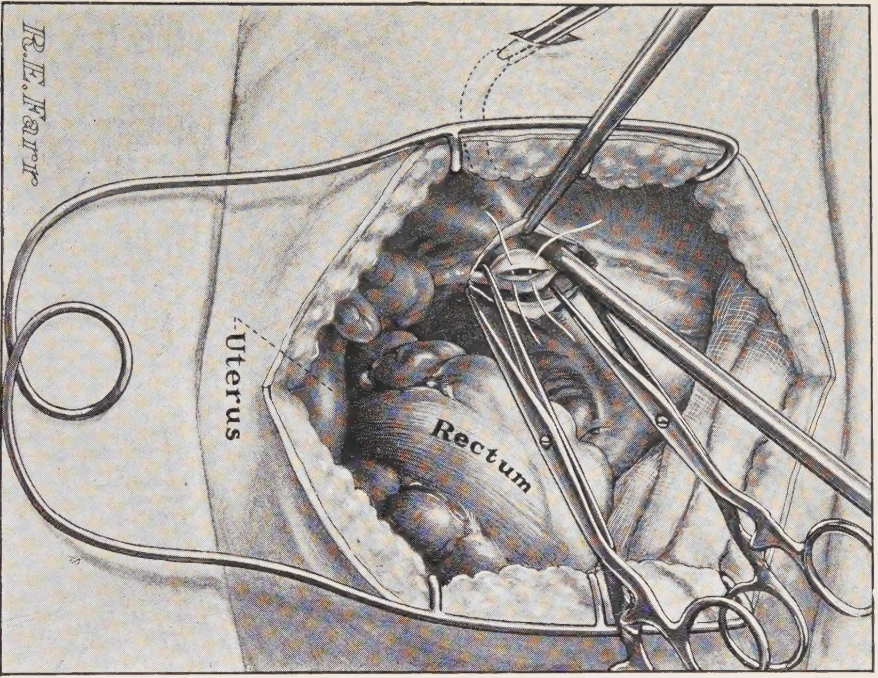


Fig. I.

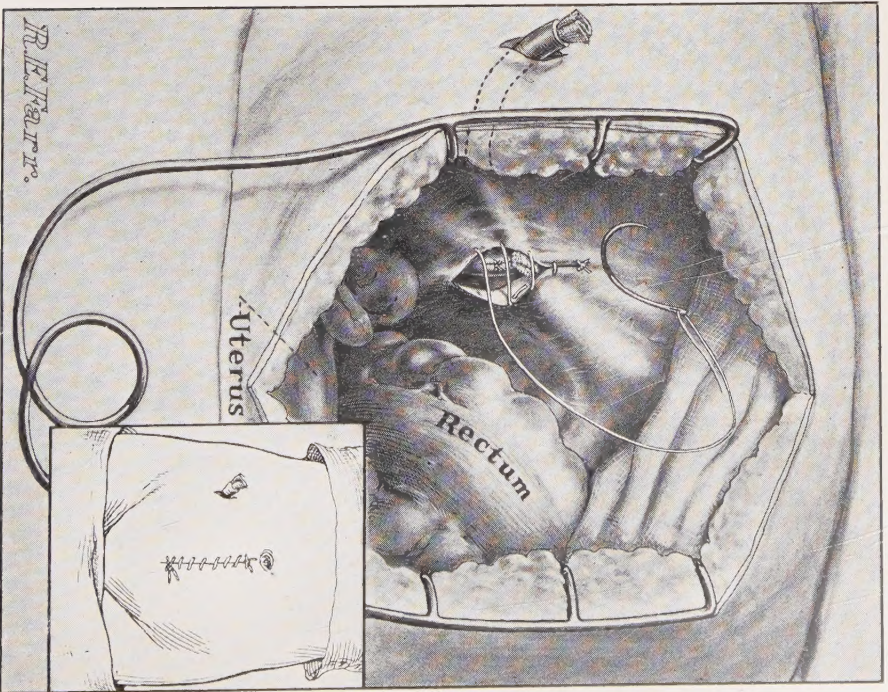


Fig. II.



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OBSESSIONS: THEIR CAUSE AND TREATMENT.

By WILHELM STEKEL, M. D., VIENNA.

Freely Rendered and Annotated

BY SAMUEL A. TANNENBAUM, M.D., NEW YORK.

I.

Gentlemen:

Not long ago a simple, plainly dressed, depressed looking man entered my office, exclaiming: "Doctor, save me! I am in despair and on the verge of suicide! if I am not cured of my affliction it will be impossible for me to go on living!"

"What's the matter with you?"

"I can't urinate!"

Naturally I at once thought of some organic malady, a stricture of the urethra, an inflammation of the bladder, a spinal disease, etc. Careful physical examination failed to disclose an organic lesion. There was nothing abnormal in the urine and there was no difficulty in micturition.

"That's just the trouble!" despairingly exclaimed the visitor, "that's what makes me so wretched! I only *think* that I can't urinate! I can't get rid of the idea; it obsesses me when I fall asleep and I find it in my mind when I awake. I know that it's foolish and keep telling myself so a thousand times, but I can't shake the thought off!"

That the patient's haunting idea is not an insane delusion is unquestionably clear from his concluding remarks. He has a clear insight into the nature of his trouble; he knows that the idea is absurd. [The insane person credits his idea, sees no absurdity in it, and tries to live up to it.] This distinguishes obsessions from delusions, in all of which this self-criticism and insight are wanting. In the patient we are now discussing we are dealing with a clear case of a person afflicted with an obsessive idea.

But, you may ask, what are obsessive ideas? and obsessive acts? The literature on the subject of obsessions or 'compulsions,' as they are more generally called, is vast. A rapid survey of this literature shows that to most physicians the psychic mechanism of obsessive processes is wholly unknown. So little is the subject understood that to this day German and French psychiatrists are at loggerheads over the question whether obsessive processes are emotionally toned or not. The German school in the main still adheres to Westphal's definition: "By obsessive ideas I mean those ideas which, though they are not conditioned upon an emotional or affective state, obtrude themselves into consciousness without the concurrence of (and even in

* This paper was read before an association of Viennese physicians in May, 1909, and was published in the "*Medizinische Klinik*," Nos. 5-7, 1910. It is here translated by permission of the author. The translator's comments are in square brackets.—S. A. T.

opposition to) the will of an individual (whose intelligence is in other respects unimpaired), do not permit themselves to be banished, interfere with the normal course of his ideas,—ideas which the afflicted one recognizes as abnormal and as foreign to him and which he tries to combat with his sound common sense." (*Ueber Zwangsvorstellungen*, Berlin. Klin. Woch., 1877.) With slight modifications this definition is accepted by most German writers who have studied this subject. Bumke, in an excellent survey of all the numerous theories (*Was sind Zwangsvorgänge?* Halle a. S. 1906), says: "Obsessive ideas are ideas which enter consciousness under a subjective sense of compulsion (although there is nothing in their average feeling-tone, or in this feeling-tone reinforced by the patient's mood, to explain why), do not permit themselves to be banished by any effort of the will, and which therefore interfere with the normal course of thought, notwithstanding the fact that the patient always knows that these ideas dominate him without reason, and usually also knows that they are pathologic and that their content is not true."

Thomsen (*Zur Klinik und Aetiologie der Zwangerscheinungen*, Arch. f. Psych. u. Nerv., 1908, vol. 49), also adopts Westphal's definition but stresses the fact that *patients suffering from obsessions always show distinct evidence of hysteria*. As to the psychic mechanism of obsessive ideas neither he nor Bumke has anything to say. Even Skliar, writing after them (*Zur Psychopathologie der Zwangszustände*, Allg. Zeitschr. f. Psych., 1909, vol. 66), has nothing to say on this subject.

All these writers are in accord in saying that in obsessive processes there is no disturbance in the emotional sphere. Psycho-analytic study of cases of obsessions will prove to them that this opinion can no longer be maintained. On the contrary! It now appears more and more clearly that a suppressed affect is the cause of obsessions. It is worthy of mention as a tribute to German medical science that there are German physicians who take a stand opposed to Westphal in this matter. Thus, for instance, Löwenfeld, who has given us the best and fullest clinical description of obsessive processes, (*Die psychischen Zwangerscheinungen*, 1904) at once recognizes the weakness of Westphal's definition to be in emphasizing the absence of an affective basis (the presence of which Jastrowitz, Friedman, Warda and others had pointed out) and gives us this definition: "Psychic obsessions are such psychic elements as cannot be repressed by any effort of the will and which therefore disturb the normal course of the individual's mental processes."

Warda's definition, formulated on a Freudian basis, runs thus (*Zur Psychologie u. Therapie der Zwangsneurose*, Mon. f. Psych. u. Neurol., vol. 11): "Obsession neurosis is characterized by the occurrence of obsessive ideas, *i.e.*, ideas which occupy the patient's thoughts in a troublesome manner and which in their total content give glimpses at least of a self-torturing trait and of a self-control on the part of the individual, thus furnishing

a more or less concealed hint of a repressed consciousness of guilt. The less these ideas are accompanied by any primary, painful affect directed against the sufferer himself, the more do they impress him as obsessive, foreign to his nature and inexplicable to his logical thought. From time to time this self-criticism may be temporarily in abeyance."

Janet, whose psychical investigations began so auspiciously and stopped so inexplicably just on the threshold of the truth, draws a sharp line between *psychasthenic obsessions* and *hysterical obsessions* but not only has no clear idea of the secret mechanism of obsessive processes but (as his latest published writings show) not even the faintest notion of its existence.

A surprising explanation of the psychic mechanism of obsessions was offered us by the epochal labors of Professor Freud. Whereas all former investigators of obsessive processes saw only signs of degeneration or of psychopathic inferiority, Freud succeeded in laying bare the ideogenetic roots of this malady.

Since Freud's first publications many years of fruitful work have passed. We, psychotherapists, have accumulated more facts and learned to understand the old ones better. In the light of new experiences some of Freud's earlier deductions had to be given up or modified. But the fundamentals of his teachings have undergone no change. On the contrary! Every new experience demonstrates their truth. I shall resist the temptation to burden you with the history of the development of our knowledge. Experience will teach you more than all definitions. I shall pass before your mind's eyes a motley crew of obsessions and you shall then judge whether we have succeeded in throwing new light on this puzzling and hitherto baffling malady. [Of course, this is not to deny that now and then obsessions have been cured by suggestion or hypnotism, but such cures have been only rarely achieved and probably only temporarily, and always without any scientific satisfaction.]

Let us now return to the patient who complained of an inability to urinate. He had tried all sorts of cures without being benefited by any. He is constantly plagued with the thought that he can't urinate. He can't attend to his work properly and can't devote himself to his family as formerly. "Why," he says, "I can't even look at my little boy any more, though I worship him!" (Here I must caution you to heed well every word a patient says. My patient's sudden repulsion for his own child must unquestionably have a psychic cause.) We ascertain that his trouble is of four months' duration, that it was better for a short time, then got worse again, and that now he is so distressed by it that suicide seems to offer the only hope of relief. This was all I could get out of the patient at our first session.

On his next visit I asked him to give me his domestic history. He is very happily married, he says; is perfectly satisfied with his wife; they are an ideal couple; he has a nice income,

and nothing to worry about or to excite him. He keeps on telling me these things for a week, repeats the account of his sufferings, continually assuring me he has no more to say, that he has told all. After a week the ideal marriage begins to take on a different aspect. He did not marry for love. One day his brother had said to him: "I know a nice girl for you; she has money, and I think you ought to marry her."

Now he realizes that she is not the woman for him. She is greedy, dirty, always discontented and makes too great demands on him. This is the ideal marriage about which he had been so enthusiastic at the second session! After another week's treatment, having in the meantime gained his confidence, I ascertain the secret cause for his obsession. The firm he works for once sent him to a woman to collect a bill or to threaten her with prosecution if she did not pay. The woman, who was evidently very liberal with her favors, offered to grant him "anything" if he would wait a week. He succumbed. The next day the thought suddenly came to him: "I can't urinate." This was of course nothing but the result of his fear that he might have been infected with gonorrhea by her. He consulted a number of specialists and all assured him that there was no sign of any venereal infection. The thoughts about being infected disappeared, but the obsessive thought would not budge; it grew stronger, more insistent; in his despair the poor man freely confessed all to his wife. For a time after this he felt better. He is a pious, devout Catholic, and looks upon his marital transgression as a great sin. Even confession did not bring any relief from his sufferings. Since his transgression he has completely lost his love for his wife and has ceased to have coitus with her.

It is evident that the obsessive idea "I can't urinate" is a substitution for the thought "I can't cohabit." The neurotic man shares the infantile point of view which finds in micturition a substitute for a pollution and looks upon urination as a sexual phenomenon. His wife is very unsympathetic as far as he is concerned and does not meet the requirements of his sexual desires. He realizes this since his affair with the other woman. This idea, the thought of which was a torture to him,—his hatred of his wife, which made him very unhappy,—he had repressed, forced into the unconscious. But the powerful affect was not thereby destroyed; it was only split off from the idea and transferred upon another, a substitute, idea. When he said "I can't urinate" he meant, in the language of the unconscious, "I can't look at my wife; she doesn't suit me; she disgusts me and so does her child; rather than go on living with her, I'll commit suicide." ['Can't' in these cases means 'won't.']

This example shows us clearly the whole mechanism of obsessive ideas. The affect—hatred for his wife—was repressed; the original idea, "I can't cohabit with my wife" was also repressed and was replaced in consciousness by another idea, viz.: "I can't urinate." Such substitution ideas are compromises be-

tween the conscious and the unconscious strivings. They reveal as much as they are intended to conceal. The repressed affects then link themselves to the substitution idea. [So that the affect is really never unconscious. It is only the idea to which the affect properly belongs that is repressed.—For a fuller presentation of this subject the reader is referred to my paper on *The Psychoneuroses and the Unconscious* in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY, Nov. and Dec., 1916.] My experiences inevitably lead me to the conclusion that in all the psychoneuroses we have to deal with disturbances of affectivity. Bad heredity, inferiority and degeneration are only secondary factors; as Otto Gross has very aptly said in his book on psychopathic inferiority, (*Ueber psychopathische Minderwertigkeiten*, Vienna, 1909): “these touch only the activities of consciousness but not the content of consciousness.”

II.

Our first example has shown us that repressed hatred was the cause of an obsessive idea. We have also seen how erroneous are the definitions of those German psychiatrists who find the essence of obsessions in an absence of emotion. They were deceived by the external manifestation, by what they saw enacted on the stage of consciousness, by not looking behind the scenes. Without the labors of Freud, who first taught us the essence of repression, we should probably never have found the explanation. In the light of this the following words from Skliar must sound as comical as they are amazing: “All in all we must say that notwithstanding his brilliant and acute theses, Freud’s hypotheses have not brought us any nearer to an understanding of obsessions.” (*Zur Kritik der Lehre Freuds über die Zwangszustände*, Zentr. d. Nerven u. Psych, 1909.) My analysis of a few other cases will show whether Skliar’s judgment is justified. Marcinowski justly remarks: “There are other things besides theories in Freud’s teachings, viz.: facts. A single well-observed cases suffices to overthrow all [past dogmas].” (*Zur Frage der infantilen Sexualität*, Berl. klin. Woch., 1909.)

Let me return to facts and show you a very simple and clear case of obsessions. A woman complains that in a public conveyance she saw a face that haunts her ever since and from which she can by no means rid herself. Wherever she looks she sees that face; no matter what she does that face is before her.

This phenomenon has all the characteristics of an obsession. It is unmotivated, for the woman can in no way explain it. The face in question was neither strikingly beautiful, nor strikingly ugly. The bearer of the face was somewhat animated, noisy, and looked decidedly Jewish; but all this was not sufficient to account for the profound impression her face had made on our patient. In reply to my questions the patient adds that her traveling companion in the conveyance had aroused a decided antipathy in her. But why she had that effect on her she does not know.

Sympathy and antipathy are really only the affective accent of our relationship to our environment. Sympathetic persons arouse in us an affect of inclination and unsympathetic persons an affect of aversion. What is indifferent to us has aroused no affect in us.

The problem offered by this case was easily solved and without a thoro psychoanalysis. One has only to consider what face interests a human being most. Naturally, one's own. It is that that we look at in a mirror as if it could tell us some of the hidden secrets of the soul. The haunting face bore a striking resemblance to that of our patient. But it was not only the face of the other woman that bore this resemblance. Even her character! Think how painful it must be, suddenly to come in contact with a person who seems to caricature our face and our very being! I say "caricature", because no one will willingly admit that he is as he appears in his double, in himself objectified. In our patient it was not only the facial appearance that had impressed her. The other woman's deportment was exactly like her own, but not like what she would like it to be. The other woman looked very Jewish. Her facial appearance was our patient's secret anguish. She was betrothed to a Gentile. She feared that her vulgarity might be objectionable to him, that he might leave her in the lurch at the last moment. She stood on the threshold of an important period in her life. She would have loved to be the opposite of what she saw in her counterpart in the conveyance. All sorts of unpleasant thoughts knocked for entrance into her consciousness and threatened to disturb her peace of mind. At this point her unconsciousness came to her assistance. The unpleasant thoughts were dismissed hastily, without being submitted to reflection and consideration. She consigned them to the bottomless sea of the unconscious. The painful thoughts were repressed.

As a substitute for these repressed broodings about her own shortcomings there appeared the face of the other woman. Notwithstanding its silence, this haunting face betrayed everything. The affect was split off from the painful ideas and transferred upon the other's face. This mechanism applies not only to this example. *"Every obsessive idea results from the repression of an idea unacceptable to consciousness and the transference of the freed affect to another and apparently less painful idea."*

One must only know how to translate the mystic language of the obsessions into the language of everyday to demonstrate the truth of the last sentence. This is as true of the most complicated obsessive processes as of the simplest obsessive ideas. We have chosen the latter for consideration first because they are the simplest and because in them the mechanism is most easily demonstrable.

We repeat then: *obsessive processes are substitutions*; they are the result of a psychic displacement from a painful, displeasurable, unconscious idea upon an idea which is less painful

altho also displeasurable to consciousness. The simple example of the haunting face shows also how incorrect Westphal's definition is. It was the repressed affect that brought about the obsession. Why did this woman always see this face? Because it was her secret anguish that she looked so Jewish. "If her lover were now to throw her over she could only blame her face for it. What would people say if her lover were to leave her now after having had a relationship with her for five years! Would he be capable of such a thing?" Such were the secret thoughts that she hardly dared admit to herself. All these painful emotions—doubt, hatred, contempt, fear—were split off from these ideas and linked with the apparently harmless but unsympathetic face that she could not forget. The result of the psychoanalysis was a satisfactory one in both cases. The first patient lost his obsession and the woman exclaimed the following day: "Think of it! How remarkable! Since my conversation with you the face has not appeared! Perhaps your explanation is right."

Let us next analyse another example, one that introduces us to one of those domestic dramas that are hidden not only from the outer world but even from the hearts of the dramatis personæ themselves. A lady, 30 years old, strong and physically healthy, born of healthy parents, is afflicted with a peculiar obsession. About every ten minutes something within her compels her to exclaim: "Dear, dear God, preserve the health of my husband and my children!" She is afraid of knives and all sharp-pointed objects; all such "weapons" must be concealed from her, behind lock and key. She will not permit the maid to approach an open window with any of the children for fear that she might suddenly become dizzy and throw one of the children out. She becomes sleepless and disgusted at the sight of food. She has crying spells and suffers from such intense depression that she is afraid to be alone; her husband must sit with her and hold her hands. She fears she may do herself physical injury. Finally she begins to doubt the reality of things: "Is this really Sunday? Is this really a human being?" she asks herself.

And the causes? Simple enough, tho difficult to get from her. Her husband had had a quarrel with her family and had insultingly called her intensely beloved father "a niggardly parvenu." Since then her kindred have had nothing to do with her. Her place was beside her husband. In the presence of her family she defended him; but in her heart she thought 'out of love for me he should not have acted as he did.' In reality her heart was altogether with her family. Suddenly her only cousin, an unmarried man, the only one of her family who had not broken with her, became the object of her affections. In the unconscious she began to hate the husband and to love the cousin. But before she could marry this man her husband and her children would have to die. Her wish to be single again became the fear lest

her husband and children die. Her prayer for their health had profound justification.

All obsessive ideas, obsessive fears, obsessive impulses, are psychically motivated. There is no meaningless obsession. I can fully corroborate Freud's dictum: *the patient is always right.* She too was justified in praying to God for her husband's and children's health. She was a criminal without the courage to commit the crime. She had to pray for the health of her dear ones because secretly [and even unknown to herself] she longed for their death. (It may be worth mentioning that her neurosis broke out after her husband had recovered from a serious illness during which she had proved a very devoted and self-sacrificing nurse. It is also worth recording that for years she and her husband had practiced coitus interruptus.)

This was Freud's great discovery. All these "queer" ideas are only apparently queer; these crazy thoughts are only apparently crazy. We may say that these distorted ideas have been displaced from a secret invisible psychic base to one acceptable and visible to consciousness. The patients are always in the right with their complaints. But we must learn to understand their cryptic speech. How simple sometimes is the solution of such an obsession! I shall cite an example that, in the light of what has preceded, you ought to solve without difficulty.

It is a case that I did not analyse. The history of the case speaks an unmistakable language; but notwithstanding this the physician who reports it did not comprehend it. The patient was treated by Dr. Boulanger who reports the case in the "Journal de Neurologie," 1908, under the title *Obsessions et Phobies*:

A woman, 25 years old, at the urgent solicitations of her mother, marries a man she does not love. The marriage proves an unhappy one. Her husband is 'nervous' and does not want to work. She had been a nervous girl, having suffered ever since her communion with the idea that she would fall every time she passed a certain place. The end of October her tenant's child suddenly becomes very sick and she is awakened. The child dies soon thereafter, but the event makes no special impression on her. That strikes her as strange. She finds everything "peculiar." At the child's funeral she is also amazed to find that she can't cry.

In other respects, too, she seems to have lost the capacity for emotion. Her libido during coitus disappears completely so that she resorts to all sorts of tricks to evade sexual intercourse. (A certain indication that her love for her husband is wholly dead.) Suddenly obsessions set in. She can't help thinking of death. The thought 'I will die' dominates her constantly. (As we shall see these thoughts of her death are displacements.) She begins to doubt the reality of things. She asks herself 'is this I?', 'is that my mother?', etc. She often says to herself, 'Be happy, for you have your child.' She has a frightful dream that her husband is a murderer and has assassinated somebody.

She was referred for treatment to a rhinologist who opened up her frontal sinus without affording her any relief from her condition. She begins to be troubled with obsessive questionings: "What is a stomach? What is red? These are only words! They don't exist!"

After five months she is suddenly seized with the fearful compulsive idea that she might kill her own child. This idea finally becomes her besetting obsession. She is afraid of knives and pointed objects, and begs those about her to lock such things from her. On embracing her beloved child she has the gruesome vision that she sees its viscera.

Then she has daydreams in which her tenant figures. God appears to her in the likeness of an old man with a white beard. She struggles against a pathological impulse to strike and injure others. After a pilgrimage to a holy shrine there was slight improvement. Thus far the anamnesis.

Let us see how much of the psychic mechanism of this obsession neurosis her physician understood. In plain language we may say: absolutely nothing. And why? Because he is not accustomed to thinking of the psychology of these diseases. Janet fared not a whit better with the analysis of a similar case, the analysis of which furnishes a striking instance of 'not seeing the forest because of the trees in it.' (*La perte des sentiments de valeur dans la depression mentale*. J. de psych., 1918, No. 6.)

Even if I had not analyzed an almost identical case, namely, the one previously reported, I could not have overlooked such obvious connecting links. Let us attempt an analysis from the history.

We are dealing with a neurotic woman, struggling with temptation, who had married a man she did not love. The details all go to show that she felt herself strongly drawn to her tenant, a married man. Her desires seem to be fixed on this man. But there are obstacles, viz.: his wife, his child, her husband and her child. And thus begins the gruesome drama in the soul of the neurotic whose unconscious plays with the thoughts of the death of his kindred as soon as they stand in his way. [The unconscious ego will sacrifice everything and everybody for its own gratification. The selfishness of the unconscious is limitless.] As a punishment for entertaining these evil desires the longing for death is referred to the neurotic himself. That is why she is haunted with the idea, 'I shall die.' [This is an illustration of the 'law of retaliation' that is so deep-rooted in the human soul. A neurotic's impulse to suicide is probably therefore always a reaction to his desire for the death of someone else, usually one whom he consciously loves or thinks he should love.]

Accidentally the tenant's child sickens and dies. She is surprised that she feels no grief. Everything strikes her as 'queer.' She doesn't cry at the funeral. Quite naturally. One obstacle has been removed from her path. A secret wish has been ful-

filled. Her wickedness and her love are darkly coming to consciousness and she begins to doubt her love for her own child. That's why she asks herself 'am I this? is that my mother? (A substitution for 'is that a mother?') She tells herself that she ought to be happy since she has her own child. But her love for her tenant conflicts with her maternal love and seems to be the predominating motive power. In her dream her husband 'kills somebody,' probably the tenant; it seems that in the dream she anticipates the consequences of a liaison, altho it is not impossible that the dream is overdetermined and capable of several interpretations. (The true meaning of the dream may emerge if we turn it around, so that it may mean that the tenant kills the husband and she is free. But such analyses, undertaken without the collaboration of the dreamer, are always very doubtful.) And suddenly the impulse to kill her child forces itself up towards consciousness and becomes manifest as a fear that she might kill it. At this stage she begins to doubt the reality of things because it seems incomprehensible to her that a mother can think as she does. Doubting herself she doubts everything else. The fear that she might kill the child expresses her wish to be rid of the obstacle to marrying her lover. That is why knives must be hidden from her and why she sees the child eviscerated when she embraces it. That is why she appeals to God and her father (the old man with the white beard) and that is why she made a pilgrimage to the holy shrine from which she returned somewhat improved.

Shall we now search for the driving power behind this neurosis? The basis for the whole trouble is a powerful emotion, love for the tenant. The cause of the obsession is the repression of the painful thoughts: "I love the tenant; if I did not have a child we could live together now that his child is dead. The children are the obstacles." Out of these repressed thoughts emerged the obsessive impulse to kill the child; and as a defence reaction against this impulse there appeared the fear of knives.

One would almost think that these connections are so simple, so transparent, so obvious, that every physician, to say nothing of a psychiatrist or psychologist, would see them at once. All he would have to do would be to converse with the patient for some time. Nothing but converse. Not even ask any questions. Patients are sure sooner or later to confide in the physician if they have any confidence in him. But, unfortunately, just as the woman I treated sought help from German neurologists in vain, and even from one of my colleagues, a man who also entertained the erroneous idea that obsessive acts are characterized by an absence of affects, so, too, Dr. Boulanger says not a word about the psychic causes of his patient's sufferings which he describes so minutely. It is almost inconceivable that he is unacquainted with Freud's essays on the subject (*Obsessions et phobies. Leur mécanisme psychique et leur étiologie*, 1895). To what is this

not wanting to see due? Most probably to an affect of repudiation.

III.

We have thus far analyzed a few simple cases of *obsessive ideas*, as, for example, the man who thought he couldn't urinate, the woman who was haunted by an unsympathetic face. The last two cases also showed *obsessive impulses* to do certain things. In one of these cases the impulse was concealed behind the fear that something might happen to the child, the husband might get sick, etc. In Boulanger's case this impulse very clearly broke thru the restraints of morality and of mother love. There is only a short distance between obsessive impulse and *obsessive action*. Very nice examples of obsessive conduct are furnished by cases of kleptomania. (Cf. my paper on the subject [an English translation of which by the present translator appeared in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY, February 1918]. In that paper I prove that in kleptomania we are dealing with a substitution, as was first shown by Otto Gross.) The idea behind the compulsive larceny is a yielding to the temptation to commit a sin. The women—[and it is most often women who are guilty of this violation of the laws of society, and that, too, often just about the menses]—are struggling with temptation; they want to do 'in secret something forbidden.' The larceny thus becomes a kind of symbolic act. Even the stolen objects [and sometimes the mode of handling them] have a hidden symbolic meaning which can be elucidated by one who understands the secret language of dreams. Other compulsive acts may also be explained in this way, as, for example, pyromania [the impulse to incendiarism], pathologic impulses to run away (fugues), etc., except where there are symptoms of a grave psychosis. But these cases are too complicated to be dealt with here. It is sufficient now merely to call attention to them because they open up a new and extremely fruitful field for the scientific labors of neurologists and physicians.

A very common obsession is the impulse to wash one's hands, an obsession whose meaning Freud elucidated long ago (1907) in his 'collection of shorter papers on neurology.' This pathologic impulse is a symbolic action and is intended to accomplish a symbolic cleansing or purification. The afflicted one knows himself to be 'unclean' and is anxious to wash away his sin. [Note Lady Macbeth's washing of her little hand in the celebrated sleep-walking scene in the "Tragedy of Macbeth."] But not all obsessive acts are as clearly comprehensible as the impulse we are now considering. To illustrate this let me cite a fine case that came under my own observation.

In my book on nervous apprehensions (*Nervöse Angstzustände*, 2d. ed., 1912, Vienna) I discuss the psychic roots of stuttering. [A summary of the psycho-analytic conclusions concerning stuttering will be found in a paper by the translator in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY, Jan. 1918].

A stuttering boy whom I was treating assured me that he does not stutter if he lays his finger on his nose. He presses the right index finger on the bridge of his nose and at once speaks with perfect clearness and fluency. This boy had been a bad onanist. His secret fear was that he might possibly be found out, that his secret vice might be recognized. His father had once commanded him to keep his hands outside the covers when he was abed. It is clear that the father must have suspected or feared that his son was masturbating. What may we infer is indicated by the symbolic action? When his hands were in his pockets it was possible for the boy to masturbate or to be suspected of doing so. By laying his hand on his nose he proved to the world that he was not masturbating. At the same time the nose was a symbol (as so often in dreams and symptoms) of the phallus and his obsessive action therefore revealed as much to the world as it was intended to conceal. This boy also suffered from obsessive lying. One day he told me a long story which bore the earmarks of a fabrication. At once I asked him why he lied to me. He excuses himself by saying that he can't help it, that "it suddenly occurs to him to lie and he must do it." The day before he had lied to his father unnecessarily. The teacher had taken sick and the boys had been sent home from school. But when he got home he told his father a yarn about having been given a day off because the leaky roof on the school building had to be repaired. He could find no reason for his lie. He frankly admits that he was very glad that they had a day's holiday and that he was not a bit sorry that the teacher was sick. In fact he had often wished that the teacher might get sick but he did not like to betray to his father this mean and selfish desire. But he had also at times wished that his father might get sick. The explanation of the motive for this wish would take us deeper into the analysis of this case than we care to go at present and we therefore rest the reader's debtor for it. But there was also a second motive for this lie, viz.: a desire to "test" his father. He wanted to see whether his father really knew "everything," especially that he masturbated and harbored very "evil thoughts."

This lad had had an unpleasant experience. He had been under the professional care of a specialist for stuttering who had read that stuttering is intimately bound up with onanism and repressed sexual desires. At the first opportunity this expert in the art of treating stutterers tested the boy's reflexes, looked into his eyes searchingly and accused him of onanism. That was the worst thing he could have done. That was exactly what the lad feared, that the whole world could read his secret in his face. It was this fear that embarrassed him so that he stuttered in the presence of his father, his mother, everybody, whereas, like all stutterers, he spoke fluently when he was alone. The 'specialist' therefore only strengthened his conviction that his secret could be read in his eyes. By putting his finger on his nose he proved to the world that he did not masturbate. All this I elicited from him. Why then did he lie to me? Just as he had

intended to discredit his father's omniscience by lying to him, so he lied to me for the purpose of testing me and convincing himself whether I, who had told him so many things about his psychic life that no one else had suspected, really knew everything. This lie was the product of an unconscious (repressed) motive and was therefore of an obsessive or compulsive nature.

IV.

Sometimes obsessive ideas lead to *obsessive actions* in peculiar ways. A merchant complains of an obsessive idea. Day and night this thought runs thru his head: "I must dispose of my old business and buy a new one in the heart of the city." The old business is in a flourishing condition, supporting him and his family very comfortably. Notwithstanding this he is very unhappy and discontented. He alleges many reasons for this attitude, not one of which however will bear scrutiny. Finally he obeys his impulse and—is even more unhappy than he was before and makes himself the bitterest reproaches. "I should not have sold the old business! The new business in the city is worthless," he wails. His obsessive ideas, like the others I have reported, were substitutions for other ideas. The basis of his conduct was an unconscious love affair. In the city he had made the acquaintance of a young, handsome, blooming saleswoman who pleased him mightily. His wife was old, ugly and withering. 'Business' is a common symbol for the female genitalia. But his obsession can be translated even without the aid of this symbolism as follows: I would like to dispose of my old ugly wife and take in lieu of her the young and pretty girl in the city. Obviously the sale of his business could not bring him peace of mind because he had not attained his desire, having only committed (symbolically) a great sin. Symbolically he had abandoned his wife and taken unto himself the young woman. Consequently he had to suffer from remorse and it was the voice of conscience that said, "O, if only you had not done that!" Such symbolic actions often lead to typical obsessive doubts. [See an English version by the present translator of a very interesting and valuable paper on "Obsessive Doubts" by Dr. Stekel in "American Medicine," Oct., 1913.] A symbol is substituted for and confounded with the reality. The doubt about the reality is then fully justified.

You see what an important rôle the sexual plays in all these cases. That is why I cannot understand Warda's remarkable conclusion (*l. c.*) that in the treatment of psychoneurotics the discussion of the sexual factor must be avoided. And yet all the histories of his patients speak for a sexual etiology. In that way no permanent results can be obtained. A psycho-therapeutic method that avoids the essentials, that beats about the bush, is not psycho-therapy in the sense of a psycho-analysis or in Freud's sense. There is no question that such a method as Warda's is much more agreeable and easy-going for both doctor and patient but is very like the method advocated by Dubois.

But don't for a moment think that we find the sexual because we are resolved to find it. [As to this see a paper on "Psycho-analysis" by the translator in the "Journal of Abnormal Psychology," 1918.] It forces itself on us; it is always there, even in cases where one would least expect it. Old men and women suddenly develop obsessions or apprehension hysteria; one would like to think that they at least are past love and desire. But no! Psycho-analysis again shows that a fresh conflict between desire and duty has brought about disease. A man, 72 years of age, becomes obsessed with the idea that he is in danger of having unjust criminal charges brought against him. He takes great pains to avoid every kind of legal difficulty and becoming a party in any lawsuit. Notwithstanding this, he broods incessantly and cannot sleep. A new cause for brooding springs up constantly. He has insulted X and faces prosecution for slander. If he sees a girl approaching him he crosses the street for fear that she might say that he rubbed against her or touched her improperly. The Eulenburg affair caused him great distress. How would he prove his innocence if he were accused of some homosexual transgression in the years gone by? Had he not been alone with men innumerable times? In short, he never lacked matter for worry. He visited a lady of his acquaintance and found her maid alone in the ante-room. What was to prevent the girl from saying that he had made improper advances to her? And thus the sexual factor keeps cropping up constantly until we recognize that, without knowing it, he is in love with his daughter-in-law and that all these ideas and actions are substitutions whose function it is to divert his attention from the object that holds his thoughts and hopes prisoner. In an almost identical case a man of 74 began to be troubled with doubts about his future and lived in constant dread of getting into trouble with the revenue authorities on account of his "affidavit." But in reality it was another "affidavit" that he feared. The analysis of such a case in its entirety would require a volume. Here I purpose only to indicate the root of the problem. Even in such cases as these, occurring in venerable matrons, chaste old maids, respectable and highly-gifted men, we behold the grinning face of the eternal question mark, the sexual problem. And the more the psychic conflict is repressed the graver is the neurosis and the more likely is it to terminate in suicide. It is the consciousness of guilt that drives these sufferers to suicide. They are victims of the conflict between the chastity that is supposedly imposed on them by their age and the desires that consume them. (Cf. my pamphlet on 'sexual abstinence and health,' [an English translation of which is now in preparation.])

V.

And now I shall acquaint you with one of the most curious cases that has ever come to my notice. A man about 50 years of age comes to me complaining that 'he is most unhappy for he

knows that his beloved will infect him with tuberculosis.' When I ask him whether she is tubercular he exclaims: "That's just it! She is not! But I am afraid she will become so." And then he tells me a remarkable and complicated story. One day he received a letter at his office from his mistress and laid it on his desk. On the back of the letter were her initials, M. N., and her address. Of a sudden the irrepressible idea occurred to him that his colleague in the office would call on the girl and infect her with tuberculosis. On being questioned, he admits that there is not the remotest reason for regarding his colleague as tubercular. But—a neighbor of this man had been cured of apical catarrh ten years before! and is still in perfect health. Informed of these facts, I remark: "The infection would have to take place in a very round about way; your colleague's neighbor would have to infect him; your colleague would have had to read Miss N's address, divine that she is a girl of easy virtue, go there, enter into a relationship with her, and infect her with tuberculosis, and, finally, she would have to have the disease before she could infect you." He quite agrees with me. At first glance all this impresses one as the delusion of a paranoiac. But our patient acknowledges that the matter is not only very improbable but well-nigh impossible. His critical faculty is intact, he sees the pathologic nature of his idea, and prays to be freed from the obsession. His thoughts are constantly on tuberculosis. He has read and studied almost everything pertaining to this disease and is better informed on the subject than most physicians. Notwithstanding the fact that he tells himself hourly 'the idea is absurd,' he cannot shake it off. I begin with my examination: "what is the girl's name?" "Minna." My question as to the name was not groundless. My experiences warranted the question. Such a powerful affect often points to a secret association that leads to the victim's family. "Is your mother's name Minna? or have you a sister by that name?" "No; but my stepmother's name is Minna." "So! is she suffering from tuberculosis?" "No; but my mother died of tuberculosis."

We have already remarked that the obsessive idea bears some relationship to the family history. I inquire about the character of his beloved. "She is a detestable creature, a prostitute. I hate her; sometimes I feel like choking her; I never hunger for her more passionately than when I hate her."

Gradually the psychic drama unfolds itself to our view. His mother had been a good and noble woman such as one rarely sees; she lived for him and worshipped him. His stepmother had been a frivolous, giddy creature, a whore. It is evident that he loves this stepmother, but not in the manner he loved his mother. His love takes the shape of hate. Hate is love with a negative sign. His beloved is now to replace both mothers. She has two of the qualities of his stepmother: she is a lewd woman and has the same name (a factor that plays a much more important rôle in the choice of a sexual object and in 'falling in love' than has hitherto been believed. This woman should now

also replace his mother. As such he demanded of her that she lead a pure and spotless life such as his mother had led. But it was also absolutely essential that she resemble the mother in another respect, namely, in having tuberculosis. (His mother had died of consumption.) He supported his mistress, giving her a certain monthly allowance which he always paid in gold. He paid for her love with gold. "Goldie" was his mother's name. This, I realize, sounds like a bad pun, but Freud has shown us in his book on 'wit and its relationship to the unconscious' (*Der Witz und seine Beziehungen zum Unbewussten*, Vienna, 1905, [Englished by A. A. Brill, New York, 1916]) that the unconscious permits itself to indulge in such puns and witticisms. One who fails to grasp or comprehend this will be unable to solve many an obscure obsession. A play on words is often the explanation of, and cure for, an almost unsolvable obsession. The idea then that his mistress must be tubercular was a substitution,—a substitution for several other ideas. In the first place, he wished to be rid of her because he was strongly tempted, against his reason, to marry her and make her the mother of his children. [The children being replicas of himself and seeing himself new-born in them, their mother unconsciously becomes his own mother. The Oedipus complex!] If she had tuberculosis he would be safe from this temptation. In the second place, he yearned for his stepmother tho she had driven him from the house and tho he hated her dearly,—a hate behind which was concealed immeasurable love. The desire that his stepmother might be as good to him as his mother had been also contributed to the production of the obsession.

Previously I alluded to the compulsion to wash one's hands ['washing mania,' as it is very improperly called in our English books] without, however, citing an illustrative case. I would like to report here such a case which was the more remarkable for being combined with a strange fear about opening trunks. A married woman had to wash her hands about every fifteen minutes, then go to a clothes-closet and unlock it. At first a shudder goes thru her and she dares not insert the key into the lock; finally, however, she does so, and at the same moment experiences a delightful sensation. She arranges the linens in the closet and while doing so is very particular to see that everything remains "intact" and "in place." Psycho-analytic anamnesis makes it clear that Freud's first definition of obsessions applies to her exactly: "obsessive ideas are always the transformations of recurrent unconscious reproaches which invariably relate to pleasurable sexual actions in childhood." Our patient's obsession too is a symbolic representation of onanism, a practise which she is tempted to resume owing to her husband's neglect of her. But in order to conceal [from herself] the meaning of her obsessive act she turns the details around [as far as their chronological sequence is concerned]. If we would understand the meaning of her action we need only make the washing of her hands the final step in her performance. She goes to the

closet (=vagina), inserts the key (=finger), is careful to leave everything [=hymen] intact, and finally to wash away the smegma, mucus, etc. Our patient had another very curious symptom: after returning home from a walk she would remain sitting in her street clothes for a long time; it took her hours to change her clothes. This symptom represented the following idea: "had I never undressed, I'd still be an innocent girl!" Unconsciously she sought to make up now for what she should have done before.

VI.

Some of these obsessive acts are carried out with an exactness and orderliness corresponding to a religious ceremonial. In his essay on 'obsessive actions and religious ceremonials' (*Sammlung kleiner Schriften*, 2d Series, 1919) Freud reports so wonderful and instructive an example of such a ceremonial that I shall quote it here. The patient was a married woman who had the remarkable and apparently meaningless compulsive habit of repeatedly running out of her room into an adjoining one in the center of which stood a table, adjusting in a certain way the tablecloth thereon, summoning the maid and ordering her to approach the table, and then dismissing her with some trivial order. When she attempted to explain this obsession, it occurred to her that the tablecloth in question was spotted in one place and that she always arranged it in such a manner that the maid was bound to see the spot when she entered the room. The whole thing was a reproduction of an incident in her marital life from which there developed subsequently a knotty problem that she could not solve. On the night of her marriage a not uncommon misfortune befell her husband. He found himself impotent and "often during the night came running from his room into hers" to try his luck. The following morning, fearing lest the hotel maid should infer from the condition of the bedding what had befallen him, he seized a bottle of red ink and poured its contents on the sheet, but did it so clumsily that the red spot was on a part of the sheet where it would not prove what he wanted it to prove. Her obsession was a continuous repetition of the bridal night. Inasmuch as "bed and board" make up the essence of marriage, she substituted a table (=board) for the bed. [She wanted the maid to know that she had been deflowered.]

All these examples serve again to prove the great truth taught us by Freud: there is no meaningless obsessive action and there is nothing that is not logically motivated when properly interpreted. Of course we mean logically motivated in the unconscious. One who is content with listening to the complaints of his patients and chatting with them a quarter of an hour, or who thinks he has done something extraordinary when he has given them an hour of his time, will rarely trace out such connections. For, be it known, there is no other disease that makes such demands on the physician's patience and shrewdness as a com-

pulsion neurosis. Whereas a single obsession may now and then be easily cured, as I have shown in my book on anxiety states, a compulsion neurosis usually proves to be a tangled network of obsessive ideas and actions. The patient builds a series of protective walls around his repressed ideas and unconscious desires.

As soon as one obsession is disposed of another one rises to take its place. The curing of such a neurotic may require the patient labor of two or three years. Let no one think that he has brought about a cure when he has succeeded in explaining some particular obsession. The whole psychic field must be raked up; the bottommost layer must be turned up and exposed to the sunlight. The patient, blinded by his egocentric concentration upon himself and his sufferings, must have his eyes opened to the world and to his tasks. His mental cataract must be enucleated that he may behold what he has made his goal and what stands between him and the observation of his own ego. [He must be placed before a mirror that shows him the inmost part of his soul.] One finds the solution for his petty affliction and frees him from the oppressive consciousness of guilt which hinders him from the full development of his powers as much as if he were bound in chains. These are worthy tasks for a physician, and there is no pleasure comparable with that one feels when one has succeeded in restoring such a lost soul to the world and to the joy of living.

It is impossible to give here a detailed or complete presentation of the symptoms of obsession neurosis. I have already taxed your patience too much. But I cannot close without telling you what my views on the neuroses in general are. I stand and fall with the doctrine first announced by me in my pamphlet on 'the causes of nervousness' (*Die Ursachen der Nervosität*) that *the neuroses are always the sequel to a psychic conflict*, that the neuroses are disturbances in the psychic life, *disturbances of affectivity*. The French neurologists, especially Janet, bearing this fact in mind,—a fact which after a while forces itself on every observer,—have invented the term *psychasthenia*, i.e., soul weakness. The cause for this soul weakness they find in heredity, congenital mental inferiority, etc. But very few words have been more wantonly abused than 'mental inferiority.'

There is, as Otto Gross, in his thoughtful and thought stimulating book 'on psychopathic inferiority' (*Ueber psychopathische Minderwertigkeiten*, Vienna, 1909), says, a zone in which inferiority and genius touch. [This must by no means be interpreted as an endorsement of Nordau's view that genius is a manifestation of degeneration.] I regard a neurosis not as a symptom of reversion but rather of progress, as I have tried to show more at length in my little book on 'poetry and neurosis' (*Dichtung und Neurose*, Wiesbaden, 1905). The individual neurotics are the victims of a conflict whose motive power is to be found in a civilization which sets up impassable barriers between instincts and life, between sexuality and morality.

I take this opportunity to propose that hereafter we discard the term 'psychasthenia' as well as the much-abused word 'neurasthenia.' I frankly confess that I rarely saw a case of 'neurasthenia' even in my earlier days and that since I have learned to delve to the roots of psychic maladies I never see one. For me 'neurasthenia' no longer exists. (As to this disease I am no longer in agreement with Freud, who describes 'neurasthenia' as one of the 'actual neuroses.' I know only one variety of 'actual neurosis,' viz.: apprehension neurosis [in which the psychic conflict plays a less important rôle and relative sexual abstinence a more important rôle than in apprehension hysteria.] I regard every neurosis as a disturbance of affectivity and designate it as a *parapathia*. In contrast to these emotional disturbances we have the diseases of the mind in which the intellect is impaired. These I call *paralogia*. The paranoiac, the paralytic, the demented, etc., are paralogic. The sufferer from obsessions, phobias, apprehension hysteria and apprehension neurosis are parapathic. If we are ever to have order in neurology we must get rid of the inappropriate term 'neurasthenia.' All that has hitherto been included in the class of 'neuroses' may be included in a group known as the parapathias. For, as Strümpell aptly says, the nerves have nothing to do with the 'neuroses.' In advocating this I would not be understood as denying that the individual constitution paves the way for the 'neuroses'; even Freud has laid great emphasis on the importance of the constitutional predisposition [tho, for good and sufficient reasons, he has not dwelt on it at length]. But even more important than the constitution appear to me to be the conditions surrounding the individual. Without the appropriate or adequate 'environment' a parapathia will not be brought about.

The doctrines I've presented before you call for further investigation and corroboration. One who has eyes to see and ears to hear, and withal the will to see and hear, will have no difficulty in finding this corroboration. To do so, however, you must enter upon the investigation of the invalid's soul without any prejudice or pre-determined conclusion, and pursue it with unswerving perseverance [and inexhaustible patience]. Make your patient your friend; win his confidence; [sympathize with him and impress him with your interest in his case.] Gradually the secret bonds between the unconscious and the conscious will be revealed to you and you will be overjoyed to find that in psychotherapeutics we have a new and valuable weapon in the conflict with the obsessive processes. To be sure, this science demands persistence, close application and great studiousness. And it must also be admitted that not every one is fitted for it. But even tho not every one is in a position successfully to handle these cases, yet every modern physician ought to know enough to recognize them and to understand something about them. In the mere recognition of the disease there lies the beginning of the cure.

PHALLIC SYMBOLISM.

By the REV. A. E. WHATHAM.

V.

THE ORIGIN OF TREE WORSHIP.

There may be many reasons which have led to or confirmed the custom of tree worship, but it seems to us that the chief reason, or, at least, one of the chief reasons is the fruit producing character of trees as exhibited in the female tree. Says Trumbull, "When the Bible narrative was first written, whenever that was, the terms 'tree,' 'fruit' of the tree, 'knowledge,' etc., were familiar figures of speech or euphemisms, and their use in the Bible narrative would not have been misunderstood by readers generally. It was not until the dull prosaic literalism of the Western mind obscured the meaning of Oriental figures of speech that there was any general doubt as to what was affirmed in the Bible story of the first temptation and disobedience" (ib, p 238). He then refers to such passages as Gen. 30, 2 and Deu. 7.13, in proof that the offspring of a woman was definitely termed her "fruit" as much as the embryonic reproduction of vegetation is termed its "fruit." But he further refers to Song of Songs 4. 16, as showing that in "Love Language," the term "fruit" is universally regarded as signifying the physical delight experienced by the male when in sexual contact with the female. Thus the maid in this love song says, "Let my beloved come into his garden and eat his precious fruits."

The above passage should have been enough to amply prove Trumbull's contention in the present instance, but notwithstanding that Prof. Hilprecht calls Dr. Trumbull's effort a "magnificent work," he yet added, "One cannot help wishing you might have gone beyond the scope of your book and expressed yourself more in detail as to the precise connection in which tree and phallus worship stand to the threshold in each of the principal ancient religions, and what rôle the snake played in the further development or determination of the primitive rite so excellently discussed by you" (312). Now one generally supposes that an intelligent reader of a work has some little imagination that will make uncalled for too much explanation of a writer's point of view, otherwise, his conception of the problem he is treating. But it seems that in this whole subject of phallicism it is necessary for the phallic student writing on this religion to follow the example of the child who adds to his drawing of an equine quadruped, "This is a horse."

Several years ago, just before Dr. Trumbull's death, we were in correspondence with him with regard to this very obscurity in which Dr. Hilprecht quite unnecessarily assumed that Dr. Trumbull had left the matter in question. In reply he wrote that he must leave to other younger investigators to complete the evidence he had outlined, and in the work of these investigators he was good enough to include our own efforts. We have, consequently, felt it a call of duty to supplement, so far as we were able, the phallic investigation of Dr. Trumbull.

In view of what we have just said we will now add to Dr. Trumbull's reference to the Song of Solomon 4.16, the same maiden's invitation to her lover to come into the field, otherwise, garden, to see whether the vine has blossomed and the pomegranate is in flower, for "There will I give thee my love" (7.12).

To this very plain invitation to sexual intercourse we now add the words of the lover, that his maiden's beautiful form is like to a palm tree and her breasts to its clusters, otherwise, its dates. He immediately adds, "I will climb up into the palm-tree, I will take hold of the branches thereof" (vers. 7, 8).

Now, compare the foregoing with a similar idea portrayed by Eze. 23. 21, which follows words of admonition against Israel's women committing adultery with their country's Chaldaean enemies, "Thou calledst to remembrance the lewdness of thy youth, in the handling of thy bosom by the Egyptians for the breasts of thy youth." The PCB, the CB, and the NCB (Ezekiel), represent these words as part of a political allegory the prophet is painting, whereas they were actual facts told in the form of an allegory, for the daughters of Israel actually did as the prophet represents the two daughters of the allegorical mother did. The lover in the words quoted by us from the Song of Solomon is represented in euphemistic language as handling the breasts of his maiden when he is pictured as taking hold of the branches of his loved one and climbing into her as though she were a tree.

Now, compare the foregoing with a similar idea portrayed by Shakespeare:

"Ye gods, that made me man, and sway in love,
That hath inflamed desire in my breast
To taste the fruit of yon celestial tree,
Or die in the adventure, be my help" (Prince of Tyre).

Here we see in both thoughts expressed in the language of the respective periods, ancient and modern, the idea that a woman is a tree whose fruit, sexual contact which she offers to a man, is "a delight to the eyes."

With the evidence now put forward that a fruit bearing tree was, and is still, the universal symbol of woman, we turn to discuss the next subject which naturally follows.

THE SERPENT, THE TREE AND THE WOMAN.

In Gen. III, we have a story in which a serpent, a tree and a woman figure as the principal features around which the rest of the narrative is built. Now what is the significance of these features? This can be best answered by considering the object of the story. It is to describe the entrance of sin into the world. There is, however, another story in the same book (VI. 1-4), that undertakes to describe this same entrance. It is a mythical story of a sexual irregularity, the lusting of the goods after the daughters of men, a parallel reference being found in Pausanias B.V., XXLL. Why then should it be thought strange if the narrative in Gen. III is a similar story told in language less gross, that is to say, euphemistically? Indeed, it would be more surprising if it were not so. It is apparently forgotten by the Old Testament exegete that there was "the tendency of the early Semitic peoples to sexual excesses" (Barton—SO, p. 42), and this being so, it was most natural that the Hebrew scribe recounting the origin of sin, should see this origin in this deadly characteristic of his people, especially as the Semitic immigrants of Syria were even more given to the said excesses than their Babylonian parental stock, and they were bad enough. The excessively gross sexual character of the entire Semitic inhabitants of Syria, Canaan and Cheta, is seen in the mother-goddess of both localities, Asherah, later Ashtoreth, of Canaan; Atargatis of Cheta, and Kadesh who was worshipped throughout the whole of Syria, from Kadesh-Barnea to Kadesh on the Orontes. It was most natural, therefore, as we have said, that the Hebrew scribe in attempting to explain the origin of evil should see this in a sexual transgression. In Gen. VI. 1-4, this is the clear basis upon which the origin of sin is laid. Is it, consequently, logical to assume owing to the greater refinement in the telling of the origin of sin in Gen. III, that this narrative is told from an entirely different standpoint from the narrative in Gen. VI? It would be most unreasonable to think so, especially as it clearly contains Babylonian ideas, and forms one of a series of narratives which are undoubtedly of Babylonian origin.

In this connection it was a considerable surprise to us when Cheyne, in his "*Traditions and Beliefs of Ancient Israel*," rejected our view that Gen. III, is a sex story euphemistically told. He holds that here there are no details "symbolic or euphemistic" (p.

81), in this narrative, "the story being mythical." Our surprise was chiefly based upon the fact that Cheyne himself views Canticles as based upon a myth, and yet much of the language of this "love song" he accepts as euphemistic (ib. pp. 19, 47, 379), that is, his very acceptance of Canticles as based upon a myth of Adonis and his sister-spouse, or a "Dod-Ashtoreth myth", shows that he does see here very much euphemistic language.

We are now in a position to give the right estimate of the association of a serpent, a tree, and a woman, as this appears in Gen. III. We have seen that in Babylonian mythology a serpent was regarded as a phallic symbol, the symbol of the male in his procreative character. We have further seen from the evidence which has now been submitted that trees are universally regarded as significant of the feminine in nature, notwithstanding that trees were once universally regarded as the abode of both male and female deities. The woman, of course, requires no explanation, since she is in herself feminine. Lastly, there is the fruit, described as "a delight to the eyes." Now this last description alone should have been sufficient to the scholar, knowing anything at all about euphemistic language in sex matters, to cause him to see that the fruit which in Canticles is the maiden, seen in the lover's description of her "rounded thighs. . . breasts. . . as clusters of the vine. . . and. . . mouth like the best wine," all summed up in the garden where the lover is to "eat his precious fruit" (7.1, 8, 9; cf. 4.16), is the "fruit" of Gen. III.

Cheyne assumes that the serpent went to the woman instead of to the man because she was the more easy to beguile (*Adam-Ency. Bib*). The fact is that the serpent went to the woman because primitive man past and present associates a serpent with a woman in sex matters. The writer of Gen. III was perfectly familiar with this fact, as much so as the Rabbis were familiar with the fact that the serpent is the symbol of sexual desire. In the tree with its beautiful fruit the woman saw herself as pointed out by the serpent, pointed out as the great sexual stimulus by which fact a woman, as well as a man, and in a very different sense, could become "wise." The woman tasted the fruit with the serpent in the first instance, which means that she fell to lust with the creature symbolical of sexual lust and in this sense associated with a woman even to the mythical belief that serpents have sexual connection with women (Frazer—*Adonis*, 71f). Experiencing the delight of the sexual exercise of her charms, she then induces the man to eat of the same fruit with her, which alone explains their

efforts to hide their sexual parts from Yahweh when he called for their presence after their lustful act. This also alone in any real sense explains why Yahweh put the curse upon the woman in the form that the delight by which she tempted her husband should be so strongly desired by her that she should here crave for her company (Dillman—Gen., Vol. I, p. 162). To-day medical specialists are coming to see that the old idea entertained by men that a woman's desire for a man's company was based primarily on sexual desire, owing to which Tertullian termed woman, *janua diaboli*, is not true, the real cause of a woman's intense desire for a man being other than sexual (The Social Evil—Who Is to Blame?—*A.J.U.S.* June, 1917). Nevertheless, the old idea universally held that women are more sexually inclined than men still holds true with some eminent sexual psychologists, although they are here mistaken, consequently we are not at all surprised that the writer of Gen. III, should have made Yahweh put this particular curse upon woman as the first to induce man to commit a sexual transgression. Cheyne concedes that "It is remarkable that in Enoch Ixix.6 the story of the temptation is read in the light of Gen. vi. 1, 2" (ib., 72), and yet, strange to say, he denied that the original story underlying Gen. III, was a sex story. This indeed is all the more strange, since he admits that the later or final editor of Gen. III, intended the story to be accepted as the account of the first sin constituted by an act of incontinence owing to the eating of the fruit of the tree of knowledge, fruit which he assumes this editor viewed as possessing "aphrodisiac qualities" (ib, p. 81). The difference, therefore, between us and Cheyne is that with us we view the tree of knowledge as existing only euphemistically in the act of incontinence, whereas he views this act as the result of the aphrodisiac property of actual fruit eaten by Adam and Eve. The story, however, upon which Gen. III is based he considers as having had nothing to do with sexual matters. As we have intimated, we think that Prof. Cheyne is in error in dismissing the tree of knowledge as constituted euphemistically in the forbidden act, accepting in place of this assumption two views, (1) that the original story underlying Gen. III, represented the first man as a demi-god who conspired against the Supreme (Eze. 28. 12-19), and (2) the present or later story, which is the record of the first sin, which consisted in the eating of fruit possessing an aphrodisiac property followed by a sexual act which the Creator intended should never be committed by the first man or woman. They were to be as the angels, capable of marriage, but refraining from consummating it.

This last view is not as far-fetched as it might appear, although we cannot accept Cheyne's statement here, that this refraining was the result of God's jealousy (ib. p.82), but that they were to be as the angels who "neither marry nor are given in marriage," this being the state of the children of the resurrection, because they will then be "as the angels in heaven" (Matt. 22.30). We do not, however, accept any part of this view, being of the opinion that Cheyne has entirely missed the true meaning of Gen. III, which is the euphemistic character already described.

From the foregoing we see that Prof. Skinner takes an absolutely different view from Prof. Cheyne, the former thinking that the sex character of Gen. III belonged to the original narrative; the latter, that this character was entirely free from the narrative in its early state, since it was the later editor of the story, that is, the story as we now have it, that gave it this character.

Prof. Toy, discussing this story, says: "The serpent might represent the lower, animal nature in man, from which comes so largely the inducement to sin," and he adds in a note, that "Philo (i. 79) regards the serpent as a symbol of sensual pleasure" (*Judaism and Christianity*, p. 203.) "The reason why Adam ate the fruit is," he says, "not given; it is only said that he took it when it was offered him by his wife." In the case of Eve, it is added that she observed the beauty of the fruit; a sensual motive thus existed, but it is not represented as predominating over the higher intellectual reason (204) . . . The narrative in Genesis represents the woman as the immediate agent of the introduction of sin into the world" (210). In a note he adds, "The rôle thus assigned to woman is perhaps merely the expression of the ancient opinion of the moral inferiority of the sex (Eccles. vii. 28; I Tim. ii. 14, 15), such histories having been composed by men."

Perhaps no statements by an eminent scholar evidence how little he is acquainted with the particular subject upon which he is writing than the immediate foregoing, a confirmation of this stricture being found in his own statement, that the serpent in the narrative is an enigmatical figure. There is no hint that he is anything but an animal" (p. 199). An animal certainly, but not, indeed, by any means, enigmatical, on the contrary, a very natural creature as we have seen, to be associated with a tree and a woman in the narrative we are discussing.

Prof. Zimmern, referring to the Babylonian seal mentioned in our Introduction as illustrating the principle of fertilization, says, "No cuneiform text relating the myth here pictorially represented

has yet been brought to light," and he adds, "it would not be at all surprising if some day among the ruins of Babylonia some text should be discovered in which the serpent plays the part of tempter of the first man and woman under the sacred tree" (*The Babylonian and the Hebrew Genesis*, p. 38).

Now, Cheyne admits the fact, "That there is no exact Babylonian parallel to the Paradise-story is well known" (ib. p. 79), and there never will be discovered any parallel story amongst Babylonian remains that will show the serpent in such a rôle as it appears in the Genesis narrative, for the simple reason that as there introduced it is an old rôle employed by the writer for a new purpose that is a creation of the writer's own mind. Long before this narrative was written, the phallic character of a serpent, a tree, and a woman were well understood, but their grouping together for the particular object in view, a record of the first sin told as a sexual irregularity in euphemistic language was a new effort on the part of the Hebrew scribe who undertook to portray it. We have so far given the exegesis of Gen. III, as it is found in the Commentaries of Profs. Skinner and Cheyne, and in writings by Prof. Eislén and Toy. To these we would add Prof. Bennett's Commentary, in its statement on the words, "*they knew that they were naked*," "They became conscious of sex, and experienced a feeling of shame. This was the first fruits" (Gen.-NCB, p. 106), that is, of the eating of the forbidden fruit. Of the character of the fruit, and how by eating it Adam and Eve knew that they were naked Bennett says nothing, only that by eating it they immediately became aware that they were naked. Driver does not speak as plainly as Bennett, yet he says, "*the eyes of them both were opened*." The expression is used of any sudden, or miraculous, enlightenment, xxi. 19, 2 K. vi. 17" (Gen.-West. Com., p. 46). The same view of this passage is given by Ryle (Gen.-Cam. Bib., p. 50), and by Skinner (Gen.-ICC, p. 76).

We have already referred to Cheyne's view that there is in Gen. III, a combination of different stories, Gen. III, as we now have it, being purposely revised to connect "sexual intercourse with a transgression of a divine command" (ib. p. 74). Thus, while he assumes that "the true sequel of the 'opening of the eyes' in III.7 has perished" (ib. p. 79), he yet sees an acquisition of the knowledge of "the sexual distinction" in the words immediately following the statement, "the eyes of them both were opened, and they knew that they were naked."

Notwithstanding all this, however, he yet denies that Gen. III,

as we now have it, gives "a veiled description of the first human physical union and its consequences" (ib. p. 80). Now what does he mean by this denial, after plainly stating that the last editor of this whole story as we now have it "connected sexual intercourse with the transgression of a divine command?" If we understand Cheyne's interpretation of this narrative as a whole, it is simply this, that while he admits that the story as we now have it does clearly present this said connection, it is not told as "a veiled description of the first human physical union and its consequences." He adds that the framework of the story is mythical, and "it is unnatural to spoil the myth by treating its details as symbolic or euphemistic" (ib, p. 80f).

Personally we do not care how we are to interpret Gen. III, as we now have it, if it be conceded that it contains a reference to the act of sexual intercourse as connected with a transgression of a divine command, and this Prof. Cheyne concedes. Even Prof. Skinner admits that the sex motive is present as we now have this narrative, even conceding that it may in the original form have been the dominant motive. These two eminent OT exegetes, therefore, practically endorse the statement of Prof. Barton, that "Gen. 2 and 3 gives us a twofold representation of the circumstances of the union of Adam and Eve and its effect. "Later, by comparing the Semitic idea of the fertilizing of the female palm-tree with the 'fruit' of the Eden tree of knowledge, he sees the sexual act pictured by the writer of Gen. III as the fruit of the tree of knowledge, an act, Barton assumes, to which Adam and Eve were excited by the urging of the serpent (*Semitic Origins*, pp. 93, 94). Thus Barton agrees with us that the tree of knowledge with its fruit is a piece of pure symbolism significant of sexual union. In his Commentary, Skinner, in rejecting the view that the fruit of the tree of knowledge had "aphrodisiac properties" (ib. p. 76f), represented Barton as holding this opinion (SO, p. 93ff), which was quite a mistake, Barton holding the view which we have just explained. It is Cheyne who, as we have seen, assumes that the writer of Gen. III as we now have it, may have intended the fruit of the tree of knowledge to be regarded as containing aphrodisiac properties.

With the evidence now produced, we shall endeavor to sum up what appears to us to be the true interpretation of the present narrative in Gen. III.

That this narrative is a sex-story to some extent we have seen even Skinner admits, and Cheyne holds that its main object, con-

trary to the original intention of the Eden myth, is to connect sexual transgression with a divine command to the contrary. Barton holds with us that the narrative itself, that is, in its entire conception as originally portrayed, is a sex story told in symbolic or euphemistic language. This is the view of Crawley (*The Mystic Rose*, p. 382), Havelock Ellis (*Man and Woman*, p. 15), Trumbull (*The Threshold Covenant*, p. 238), Whatham (*Amer. J. of Relig. Psychol.*, August, 1905), a view we hold to be the only explanation of the story as it now reads.

We have seen under the section "Tree" that a woman was symbolized by a tree the fruit of which was regarded as sexual intercourse. In the Eden story we are presented with such a tree the fruit of which is described as "a delight (pleasant, AV) to the eyes," or better, "desire (Heb. *taavah*) to the eyes" (3.6).

Now let us turn again to the "Song of Solomon," bearing in mind that Gen. III is admitted by the eminent OT exegetes named to be a story in which the idea of sex is more or less prominent. The lover refers to his maiden's "rounded thighs," to her breasts as "clusters of the vine," and to her mouth as "the best wine," summing her up as a "love, for delights." To all this the maiden replies, "I am my beloved's; and his desire is towards me. . . Let us go forth into the field," that is, where the vine and the pomegranates "are in flower: there will I give thee my love," since "the mandrakes," that is, the *duda'im* of aphrodisiac properties (Heb.; cf. Gen. 33.14f), "Love apples," for which under another Hebrew name the love languishing maiden yearns (2, 5), are, with all manner of other precious fruits, "at our doors. . . laid up for thee, O, my beloved" (7. 1, 8, 9, 11, 12, 13).

Who put this "song" into the canon of the OT, but the Rabbis who represented the serpent in Gen. III, as the symbol of "sexual passion." Is it not therefore merely in harmony with this that the fruit of 'delight,' the fruit of 'desire,' is language meant to convey the same meaning as "the precious fruits" offered by the maiden to her lover in the Song of Solomon? Cheyne cannot understand the position of the serpent in this story, the object of his conversation with the woman is, he says, "not altogether clear" because she was the more easy to beguile (Adam—*Ency. Bib*). It went to the woman because as the symbol of passion, of the male principle in nature, as we have definitely seen in our second section, the serpent had more to do with the woman than with the man, in fact, it had all to do with the woman. It was at Rome, as Ellis tells us, "the symbol of fecundation, and often figures at Pompeii as the

genius patrisfamilias, the generative power of the family (PS, Vol. II, p. 238). It was, consequently, the most natural thing in the world for the serpent to be connected with Eve in Gen. III, for here it occupies exactly the same place that it fills on the Babylonian seal where the god is instructing man into the divine mystery of fertilization as represented by the female palm-tree and the serpent.

There is here a point entirely overlooked by the OT exegete, and that is, that the eyes of the man and the woman were not opened until they had together eaten of the forbidden fruit. The woman had eaten in company with the serpent, yet there is no mention of her eyes being opened then, but only when eating it in company with the man. This, of course, is a slip on the writer's part, except, as we are inclined to believe, the writer is not at all particular to present an exact narrative of events in their full logical sequence. He is only sketching a story in general outline as he gathers certain data to this end from many myths and folklore tales, he is, consequently, indifferent to exactness, hence he would not have made it appear as if the eating of only one tree was forbidden when there were two trees specially in mind, the tree of life and the tree of knowledge. The latter has an existence symbolically only, while the former is alluded to only when the writer wants it for his special purpose. Had the disobedient pair eaten of the tree of life either before or immediately after their eating of the symbolical tree of knowledge, their Creator could not have deprived them of life notwithstanding his assertion to that end. But he is not thinking of any logical sequence, hence he is indifferent to the following of such a course in the narrative he is describing. This manner in which the writer of Gen. III pens his record should have been sufficient to prevent Cheyne and others from attempting to explain this narrative as though it was composed with any other design than to tell a sex story with all kinds of data, logical and illogical, mythical and symbolical.

Whether we are to see in Gen. III, an erotic association between the woman and the serpent in its fullest sense, we are not prepared to affirm one way or the other, but it is quite possible, since the belief in the erotic character of the serpent in its association with woman included sexual connection (Frazer—*Adonis*, p. 71f). It may be the intention of the writer to signify that it was only after experiencing sexual pleasure with the serpent that the woman then turned to the man and seduced him by displaying her sexual charms before him. It must not be forgotten that sexual

vice between man and beast was a state of existence conceded by Lev. 18.23, as existing in Canaan, so that a story invented to correct the sin of sexual vice, emphasizing it as the foundation of all sin, may well have included an erotic association between a serpent and a woman well understood when the narrative was written.

It is true that Prof. Cheyne says, as we have seen that the sequel of the opening of the eyes in Gen. III.7, has perished, but when he follows the words, "and they knew that they were naked," with the explanation, "the sexual distinction," after telling us that the present narrative connects sexual intercourse with a transgression of a divine command, the only logical conclusion to draw is that Adam and Eve knew of this sexual distinction by having demonstrated it between themselves. In Gen. I. 25 we are told that at that time they knew that they were naked, so that a further knowledge such as Gen. III.7, assumes, could only have been gained in the way we have described.

When we turn to Gen. III. 16, we see a confirmation of our foregoing conclusion. A curse is put upon the woman that she shall experience an overwhelming desire for cohabitation with the man even more than the man experiences for the woman (Driver—Gen. WC, p. 49; Bennett—NCB, p. 110). This view is adopted by Dillmann (Gen, Vol. I, p. 163), who tells us that the Greeks were of the same opinion. Dillmann need not have simply mentioned the Greeks, for such a view is worldwide, existing even to the present day (Havelock Ellis, Vol. III, p. 159f). Nevertheless we personally do not believe this view indicates a fact, claiming in an article where we have exhaustively examined this special point that this view is the result of attributing appearances to a wrong cause (The Social Evil—Who is to Blame?—*Amer. J. of Urology and Sexology*, June, 1917). Be this as it may, however, Gen. III, 16 certainly holds this view, which shows that Eve had caused Adam to fall by tempting him to what the writer fully intended to intimate was unlawful sexual connection.

Contrary to the foregoing, Skinner says: "It is not, however, implied that the woman's sexual desire is stronger than the man's, the point taken is that by the instinct of her nature she shall be bound to the hard condition of her lot" (ib, 83). Bishop Ryle says here, "Doubtless there is a reference to the never ending romance of daily life, presented by the passionate attachment of a wife to her husband" (CB). Says Driver, "in regard to child-bearing, it is no doubt the case that at this critical and anxious

moment of a woman's life, the sense of past wrongdoing weighs peculiarly upon her" (WC, p. 49).

Perhaps three more silly statements were never uttered by men as eminent as the three scholars named, and it only goes to show how little they know about the whole subject when they try to interpret it on the dull lines of Western prosaicism. One more remark and we have done. Why did Adam and Eve clothe themselves only after eating of the forbidden fruit, and why with the clothing they made did they only cover the loins? The answer comes from anthropological research. Primitive people usually go naked until marriage, frequently unmarried women though full grown remain naked (Havelock Ellis—*PS*, Vol. II, pp. 31,40).

With all the evidence now before us on the subject of the true explanation of Gen. III, we cannot but feel that we are fully justified in seeing in the narrative of the chapter a sex-story, that is to say, a story of a sexual transgression told in euphemistic language. When, therefore, we see scenes which depict the association of a man, a woman, a serpent, and a tree, such as we see in "Inman's *Ancient Pagan and Modern Christian Symbolism*," p. 65, fig. 94), we may safely infer that even where the man is omitted, the scene depicts sexual reproduction.

(*To be continued.*)

Urologic and Venereal Abstracts

SYPHILIS OF THE LUNG.

Whether we agree with the majority who hold that syphilis of the lung is rare in the adult, or with the few who consider it more common, we all must accept the opinion of the best authorities that the condition does exist. Now when it is taken into consideration that syphilis is curable and that the advanced cases of pulmonary tuberculosis with which it is likely to be confounded, are as a rule, incurable, one should be all the more careful to make no mistake.—DR. CLAYTOR: *Am. J. Med. Sc.* 1915. (cxxix, p. 563).

Some patients die of so-called tuberculosis for lack of anti-syphilitic treatment.—VIRCHOW: *Arch. f. path. Anat. & Physiol.*, 1858. (xv, p. 310.)

When in doubt, have a Wassermann test made; when not in doubt, still have a Wassermann test made.—DR. BARKER.

MALIGNANCY OF THE RETAINED ABDOMINAL TESTICLE.

Dr. S. Goodman (*Med. Fortnightly*, Feb. 15, 1918) reports the following case of malignant disease of the abdominal testicle, the sixtieth found in the literature up to date. The subject, a male, aged 44 years, was admitted on April 20th, 1917, with the history that seven months previous he had noticed a mass in the right inguinal region, which was slightly tender and which had increased somewhat in size up to the present time. He had a dull aching pain radiating to the region of the right kidney. For a number of years he had been constipated and lately defecation had been painful. He also had pain in the right leg. His childhood and family history were negative. He was a tall and well-nourished man, nothing suggestive of feminine character, no congenital malformation or defect except for the absence of the right testicle in the scrotum. A large rounded movable mass was palpated in the lower right abdominal quadrant which seemed to fill the right side of the pelvis and was felt to extend to within three finger breadths below the costal margin above, and about three inches beyond the median line. A right rectus incision was made exposing the free border of the tumor which was adherent to bladder and colon. The pedicle was broad and attached to the region of the internal ring. The tumor was removed en masse. Recovery was uninterrupted. The tumor, 17 by 13 in., weighed $2\frac{1}{2}$ pounds. Two-thirds of the circumference were covered by a thick glistening white membrane, which was intimately blended with the posterior peritoneum. The other third of the circumference presented a rough, granular surface by which it was attached to the region of the internal ring, the bladder and sigmoid. Microscopic examination revealed the presence of structures widely foreign to the structure of the testicle. The tumor presented a mixed type or teratoma.

MALIGNANT PAPILLOMA OF BLADDER; ENLARGED PROSTATE; STONE.

Dr. G. Frank Lydston (*Ill. M. J.*, March, 1918) describes the case of a man, 65 years of age, catheter habitué, with the usual history of the prostatique, dating back some four or five years, with numerous attacks of retention. Painful micturition and pelvic pain were absent. There was marked cystitis with six ounces residuum. Slight hematuria had occurred from time to time. The location of the tumor—remote from the vesical neck—explains why hemorrhage was not a prominent symptom. Supra-

pubic section was performed, and the tumor, prostate and stone removed. Recovery was uneventful. The microscopic examination of the removed specimens showed malignancy. The stone was purely phosphatic. The patient died two years later from pneumonia, without recurrence of the bladder tumor.

UNSUSPECTED SYPHILIS.

Dr. James S. McLester (*A. J. Med. Sc.*, March 1918) presents statistical data drawn from the Wassermann reaction as applied to 567 consecutive private patients. Most of these patients were of the well-to-do classes, and more were supposed to suffer with venereal disease. Of these 567 cases, 94 gave a positive Wassermann reaction; 7 with a negative Wassermann reaction showed unmistakable clinical evidence of syphilis. Among the 94 individuals with positive Wassermann reactions, only 27 admitted a venereal ulcer or other evidence of syphilis. Of this number 21 believed themselves cured. Another group of 9, while denying syphilis, gave histories which pointed unmistakably to such an infection. Adding these 9 to those who admitted an infection we have 36 patients whose histories pointed to syphilis. The remaining 58 of the entire Wassermann-positive group gave no such history, direct or negative. Six of these 58 "Wassermann-positive, history-negative" cases, finally recalled a long-forgotten venereal ulcer. By delving into past histories, in eight instances, syphilis was found in husband, wife, or parent. Ten others of this group presented clinical evidence which would alone have pointed to syphilis.

Turning to a consideration of the influence of syphilis upon several internal organs, there were 30 patients with essential myocardial disease, of whom 14 gave a positive Wassermann reaction. Fifteen of 65 patients of the arterial hypertension group gave a positive Wassermann reaction. Twenty-six patients gave roentgenological and other evidence of ulcer of the stomach or duodenum; 8 gave a positive Wassermann reaction, and 5 of these, under the influence of salvarsan as well as dietetic and other measures, apparently recovered. Of 28 patients with pulmonary disease, 6 gave a positive Wassermann reaction.

Of the sixty-one neurasthenics, twenty-three patients gave positive Wassermann reactions. In only one of these did the spinal fluid suggest organic nervous disease. There were two cases of typhoid fever and one of pneumonia, in each of which slight continued elevation of temperature persisted long after the original

infection seemed to have subsided. In each of these the Wassermann reaction was positive, and the fever subsided when proper treatment was given. One patient deserves special mention. The writer was consulted by a physician because of an eruption on his own person which a skin consultant had recognized as syphilis. The Wassermann reaction was positive. Eight weeks previously, in giving salvarsan to a patient with florid syphilis, this man had accidentally punctured his own finger and spilled the patient's blood upon his hand which he sought to remove with a stiff brush. He told the writer, who believes his statement, that this had been his only opportunity for acquiring syphilis. No ulcer appeared at the site of the puncture or elsewhere, and a careful but unsuccessful search was made for a scar or discoloration which might have given evidence of syphilis otherwise acquired. The writer concludes: The Wassermann reaction, in private work as well as in the clinic, has told of the startling frequency of syphilis in the innocent as well as the guilty, and has clarified many a perplexing clinical problem.

SYPHILITIC ERUPTION DETERMINED BY ADMINISTRATION OF BROMIDE OF POTASSIUM.

On May 1st, 1917, Dr. Arthur Whitfield (*Brit. J. Dermat. & Syph.*, Oct.-Dec., 1917) saw a woman, aged 38, who presented herself for a rash on the face. She had a mass of irregularly grouped papules varying in size from that of a hempseed to that of a small pea on the front of the chin, and another similar group on the forehead between and over the eyebrows. The papules were of a bright, coral red color, oval in shape, and rose very abruptly from apparently normal skin. They were firmly elastic to the touch and the red, domed surface was thickly beset with minute pustules. The question whether she had been taking medicine was answered in the affirmative. On May 8 she returned with a note from her doctor stating that she had been suffering from insomnia and nervousness after influenza, for which he had prescribed 30 gr. of bromide of potassium a day, and that she had been taking this medicine about a fortnight. The writer then prescribed Lotis Calaminae. On May 22, she came back feeling well. The symptom was found to have flattened down considerably, the pustulation was indistinct, and the surfaces of the papules were covered with fine scales. On June 5 she returned, saying the eruption was coming back. The pustules were distinctly more infiltrated than when last seen. She had taken no more medicine, but during the last week she had suffered severely from headache. She looked ill and had an

ashen color. Her symptoms suggested that she might be developing syphilis. The Wassermann reaction proved to be strongly positive. On June 13, she was given a dose of novarsenobillon after which the eruption rapidly disappeared. Her health improved under the usual prolonged treatment for syphilis. In commenting on this case the writer suggests that she had first an eruption of papules due to bromide of potassium, and that later these identical papules, after partially resolving, infiltrated again as the result of syphilitic infection. The eruption may have been the beginning of early secondary syphilis. This assumption seems to be justified on the ground of the intense headache and malaise and the rapid change in the appearance of the patient.

ANTE-NATAL TREATMENT OF SYPHILIS WITH SALVARSAN.

Dr. Leonard Findlay (*Glasgow M. J.*, February, 1918) points to the practice of anti-syphilitic treatment by means of mercury and potassium iodide in the case of any pregnant syphilitic mother and says that if the treatment is commenced early and thoroughly applied, a healthy non-syphilitic infant will usually be born. Yet, if the treatment is interrupted and not carried out again during the next pregnancy, the subsequent child will almost certainly be syphilitic. To show the truth of this assertion several family histories are quoted. On the other hand, by the favorable results obtained in seven instances of syphilitic pregnant women the writer is in the position of claiming the superiority of ante-natal treatment with neosalvarsan, intravenously, reinforced with mercury, by inunction or per os, over that with mercury alone. By the combined method not only is a larger proportion of the children healthy, but it would seem that without further treatment the mother can continue to bear healthy infants.

SOME SUGGESTIONS IN THE TREATMENT OF GONORRHEA.

In a paper on gonorrhea, Dr. William S. Ehrich (*Ur. & Cut. Rev.*, Mar., 1918) expresses the belief that our treatment by chemical disinfection of the urethra is a failure and that we have to look for some other means of getting rid of the gonococcus. These are the writer's suggestions: Since the gonococcus is sensitive to heat, 99 degrees F. being lethal to the culture, investigation along the line of thermotherapy might be worth while. In his own practice, he has obtained the best results by prolonged immer-

sion of the penis in water as hot as can be borne and maintaining or increasing the temperature as the patient becomes tolerant. This is to be done at least three times a day and continued from 20 to 30 minutes at each sitting. The patient is to stay in bed and put on a milk diet. Saline catharsis is always used. A weak injection of one of the silver salts is advisable. Diathermy might be the ideal method of applying heat since the effect is deeper than any other measure. Potassium permanganate irrigations are sometimes useful if given hot and weak. The best local treatment is perhaps the injection of one of the organic silver salts. The injection should be very weak and of the body temperature.

Chronic gonorrhea, too, could be cured, so far as the infection goes, by heat. If the disease is limited to the urethra the localized areas may be seen with the endoscope and swabbed with silver nitrate solution of 2 to 10 per cent strength. Infected follicles should be opened or may be destroyed by fulguration. In the treatment of stricture, the sound should never be large enough to cause a divulsion. The writer has dilated a stricture from one filiform to 30 F. without causing bleeding or any discomfort. In case of an involved prostate hot sitzbaths offer the most satisfactory treatment; hot rectal irrigations are a very good substitute. Abscesses must often be treated surgically. After the acute stage has passed, gentle massage is useful; after washing out the urethra by emptying the bladder an instillation of one of the silver salts is of benefit. Ten per cent. argyrol solution will abort a very large majority of cases.

SYPHILITIC CHANCER OF THE UMBILICUS.

On July 19, 1917, before the Royal Society of Medicine, London, Dr. George Pernet (*Brit. Journ. Dermat. & Syph.*, Oct.-Dec., 1917) showed a case of primary syphilitic chancre of the umbilicus. The subject was a discharged soldier, aged 24 years. The umbilicus presented a prominent dome-shaped lesion, with a depressed reniform ulceration occupying the center. The latter had broken down in its central part and purulent fluid could be readily squeezed out. The lesion was over an inch in its basal diameter and raised half an inch above the level of the skin. The sore had commenced five weeks previously and was very indurated. The diagnosis for primary chancre was confirmed by further investigation; marked inguinal and especially femoral adenitis. The post-sterno mastoid and submaxillary glands were also typical. There was no axillary adenitis. The tongue and the posterior pharynx

were ulcerated. There were small pigmented patches about the neck and trunk—involuted secondary syphilides. There were also secondary syphilides on the left palm, but none on the right. The right hand was en griffe, showing muscular atrophy, as did also the right forearm, a result of a wound of the arm involving the nerves. About the anus there were exuberant condylomata. There was nothing about the genitals. The umbilical sore was examined for trepenomata which were readily demonstrated. The Wassermanns reaction was positive. The patient had three intravenous injections of galyl, and also of mercury, with great benefit.

WASSERMANN REACTION WITH DIABETIC SERA.

In the course of a series of routine Wassermann examinations, Anna I. van Saun (*Jour. of Med. Research. Boston*, November, 1917) noted the results of the Wassermann reaction on sera obtained from diabetics. In her work all sera are tested in duplicate and with two antigens. Seventy-three sera were received from patients with a known history of diabetes. Almost all of these sera were chylous, and many of them extremely so. Only one serum gave a positive reaction, fifty-one were negative, two were doubtful, and with nineteen the serum controls failed to hemolyze, so that no readings could be made. All the sera giving the so-called anti-complementary results were chylous. The one serum which gave a positive result had been obtained from a patient who had also a history of syphilis. The sera with which doubtful reactions were obtained gave only weak fixation. One of these sera was obtained from a patient who gave a history of a chancre twenty-six years previously. The other patient gave no history of syphilis. In the writer's opinion, these results with sera from cases with undoubted diabetes, would seem to dispose of the contention that diabetic sera give readable positive reactions with Wassermann antigens when there is no clinical evidence of syphilis. It would seem that with carefully controlled tests non-specific fixations can always be checked. The nineteen sera giving non-specific reactions in this series of tests might easily have been supposed to be positive had not their anti-complementary qualities been demonstrated by the double as well as the single serum controls.

Psycho-Sexual Gleanings

PROSTITUTION AND THE HATE OF THE HERD.

Dr. William A. White (*The Principles of Mental Hygiene*) thinks that no other social phenomenon has illustrated better than prostitution the utter uselessness of trying to solve it by methods which found their motivating forces in the hate of the herd, which means that this particular way of dealing with the sex life appeals so strongly to the instinctive cravings of the herd, tends so strongly to unloose all its tendencies which make for letting go, backsliding, taking the easiest way, turning away from the higher ways of culture that the strongest of all emotions for fighting purposes, hate, has to be pressed in the service against it. However, real lasting gain cannot be obtained by means of actions founded in hate. Hate is always destructive, it never builds permanent and enduring structures. The prostitute for centuries has been shunned as sinful, her sin irretrievable, and has been hunted from place to place by the officers of the law unremittingly or else preyed upon by the whole hideous pack of underworld grafters. She has been hunted and preyed upon but almost never been considered as a social problem worthy of scientific study with a view to solution until today. Only now is it possible to see thru the thick veil of hate, which for so long has obscured the vision of the herd, and realize that the problem of prostitution like other problems must be dealt with judicially, not with a view of venting our own, individual, personal spleen, but seeing what can be done about it.... The fundamental difficulty that the prostitute, like other offenders is treated for something which she is not, namely, the offence, in the abstract, is dealt with by society, proceeding to take it out on the particular individual who happens to have committed it. To treat every prostitute in this way, to group them all under the single classification, and then to expect one single form of treatment to be effected in all cases is as ridiculous as to expect quinine to be the remedy for all fevers. The writer advocates individual treatment for each individual.

TRANSMISSION OF HABITS.

Habit is defined to be an acquired disposition. Are any purely individual habits transmitted? Instances of this are cited. Th. Ribot (*Heredity*) quotes Girou de Buzareingues, who says that

he had known a man who had the habit, when in bed, of lying on his back and crossing the right leg over the left. One of his daughters had the same habit from birth; she constantly assumed that posture in the cradle, notwithstanding the resistance offered by napkins. "I know many girls," Buzareingues says, "who resemble their fathers and who have derived from them extraordinary habits, which cannot be attributed either to imitation or to training, and boys who have habits derived from their mothers." What is true of habits is also true of anomaly accidentally acquired, and of artificial deformities, namely, that they are transmissible. Three tribes in Peru had each their own peculiar mode of deforming the heads of their children, and this deformity has since remained. De Quatrefages says that the Esquimaux cut off the tails of the dogs they harness to their sledges; the pups are often born tailless. Notwithstanding these observations, Ribot says, the transmission of acquired modifications, even when occurring in both parents, seems to be very restricted, and many naturalists hold that accidental modifications are not perpetuated.

FEMINISM.

The modern cry for equality, the desire of certain modern women to participate in all masculine activities, are simply signs and symptoms of organic abnormality and deficiency. The advocates of women's "rights" are often called feminists, but the whole trouble is that they are not feminists but epicenes. Indeed, a very small acquaintance with the modern feminine revolt cannot fail to suggest to the observant medical eye that sex rivalry and sex antagonism are often psychopathic—that they are often due to physiological abnormalities with psychological consequences. The feminists are so constructed that they do not feel as normal women towards men . . . ; their views of the relative position of men and women are the inevitable point of the deficiencies of their own nature, they do honestly believe that all differences between the sexes are artificial, and that men and women are equivalent in all the activities of life. Not all feminists, of course, are products of such organic abnormality; many are drawn to the feminist movement by occasional causes, such as disappointment in love, hysteria, ambition; but the mainspring of the movement is certainly an epicene failure to appreciate the differential and complementary relationship of the sexes.— R. C. MACFIE: *Heredity, Evolution and Vitalism*.

INFLUENCE OF ANCESTRY.

According to Edward L. THORNDIKE (*Educational Psychology*), to say that a man's original nature depends upon his ancestry does not mean that it is an exact facsimile of any one or any combination of his ancestors. There is no reason to believe that four sons of the same parents and consequently of the same total ancestry, will have the same original natures. We know they will not, save by chance. Twins who have presumably in some cases identical, or nearly identical, antenatal influences and nurture, may vary widely in both physical and mental traits. What ancestry does is to reduce the variability of the offspring and determine the point about which they do vary. The writer emphasizes the fact that children spring not from their parents' bodies and minds but from the germs (germplasms) of those parents. The qualities of the germs of a man are what we should know in order to prophesy directly the traits of his children. One quality these germs surely possess. They are variable. Each human being gives to the future not himself but a variable group of germs. The hypothesis of the variability of the germs explains the fact that short parents may have tall sons; gifted parents, stupid sons; the same parents, unlike sons.—Which, plainly and honestly speaking, means that even when we do know the quality of the germplasm of the parents we *cannot*, in most cases, predict, with any degree of certainty, the probable make-up of the offspring.—Editor.

WORDS NOT DEEDS.

DR. GEORGE E. DAWSON (*The Right of the Child to be Well Born*), while pointing to the scientific and philanthropic interest in children as one of the outstanding characteristics of the present generation, deplors the fact that this movement in the direction of a better childhood is being promoted by a generation of men and women in whom there are distinct signs of decaying parental interest. At a time, he says, when in the most intelligent and prosperous communities in the United States, men and women are vying with one another in studying children, working with children and writing and speaking in behalf of children—the number of men and women in these same communities who actually become the parents of children, is relatively decreasing . . . Such men and women are not marrying in so large a ratio as they did in previous generations . . . Forty years ago the average annual number of marriages per ten thousand of the population in

the United States was 98. According to the census returns of 1900 it was 90.

HOW TO ELIMINATE THE DEFECTIVES.

CHARLES B. DAVENPORT (*Inheritance of Physical and Mental Traits*) points to the elimination of the mentally defective as a matter of great importance because it is now coming to be recognized that mental defect is at the bottom of most of our social problems.

Extreme alcoholism is usually a consequence of a mental make-up in which self-control of the appetite for liquor is lacking. Pauperism is a consequence of mental defects that make the pauper incapable of holding his own in the world's competition. Sex immorality in either sex is commonly due to a certain inability to appreciate consequences, to visualize the inevitableness of cause and effect, combined sometimes with a sex-hyperesthesia and lack of self-control. Criminality, in its worst form, is similarly due to a lack of appreciation of moral ideas.

The writer believes that the origin of these defects is very ancient, they being probably derived from our apelike ancestors in which they were *normal* traits. There occurs in man a strain that has not yet acquired those traits of inhibition that characterized the more highly developed civilized persons. In answering the question as to the eugenical application of the laws of inheritance, the writer lays down the following rule: Let abnormals marry normals without trace of defect, and let their normal offspring marry in turn into strong strains; thus the defect may never appear again. Normals from the defective strain may marry normals of normal ancestry; but most particularly avoid consanguineous marriage. The sociological conclusion is: Prevent the feeble-minded, drunkards, paupers, sex-offenders and criminalistic from marrying their like or cousins or any person belonging to a neuropathic strain.

THE DOUBLE STANDARD PHYSIOLOGICALLY JUSTIFIED.

Dr. G. Frank Lydston (*Impotence and Sterility*) maintains that the male of the human species is polygamous by nature while the female was originally designed for a monogamous animal. Socially it is not well, he says, that there should be "one law for the man and another for the woman," but such, apparently, was Nature's original intention, however much it has been subverted

to social demands and individual selfishness. To demand that nature designed the sexual function of the human male to lie latent during pregnancy and parturition of a given mate is a reflection on the efficiency of biologic law.

BEATEN PATHS ARE PLEASANT.

Unlike heredity, the power of custom is purely psychical, and the key to it lies in our mental consideration. When for some time we have been refurnishing our minds and lives, a sudden feeling of self-alienation takes possession of us. We are seized with a vertigo like that which attacks one on the verge of an abyss or one crawling along an underground passage when the opening narrows and the earth presses upon his shoulders. This spasm of horror, as elemental as the dread of the dark or the loathing of clammy things, inspires a frantic desire to get back to the old, not because it is better than the new, but because only then can we recover ourselves, experience that "at-homeness" which gives inward peace. Here, no doubt, is the explanation of the reaction that usually follows upon a rapid and extensive abandonment of custom.—EDWARD A. ROSS.

INHERITANCE OF MORAL TENDENCIES.

There is not the least inherent improbability, as it seems to me, in virtuous tendencies being more or less strongly inherited; for, not to mention the various dispositions, habits transmitted by our domesticated animals to their offspring I have heard of authentic cases in which a desire to steal and a tendency to lie appeared to run in families of the upper ranks; and as stealing is a rare crime in the wealthy classes, we can hardly account by accidental coincidence for the tendency occurring in two or three members of the same family. If bad tendencies are transmitted, it is probable that good ones are likewise transmitted. That the state of the body, by affecting the brain, has influence on the moral tendencies, is known to most of those who have suffered from chronic derangements of the digestion or liver. The same fact is likewise shown by the "perversion or destruction of the moral sense being often one of the earliest symptoms of mental derangement"; and insanity is notoriously often inherited. Except through the principle of the transmission of moral tendencies, we cannot understand the differences believed to exist in this respect between the various races of mankind.—DARWIN'S *The Descent of Man*.

EUGENICS AND ETHICS.

Race preservation, not self-preservation, is the first law of nature. Among all organisms the perpetuation and welfare of the race are cared for by the strongest instincts. Among the higher organisms the strongest of all the instincts are those connected with reproduction. But in the human species intellect and freedom come in to interfere with instinct. The reproductive instincts are not merely controlled by reason, but to an alarming extent they are thwarted and perverted among intelligent people. The struggle to be free is part of a great evolutionary movement, but the freedom must be a sane one which neither injures others nor eliminates posterity. If the demand for individual freedom blinds men and women to their racial obligations the inevitable decadence and extinction of their lines must follow. In these days when we talk of our race and civilization as if they were necessarily supreme and immortal, it is well to remember that there have been other races and other civilizations that regarded themselves in the same way.

If we continue to put individual freedom and luxury and selfishness above social obligations, our race and civilization will also see the writing on the wall. We shall rise only as the race rises. In time, under intelligent guidance, the worst qualities of the race might be weeded out and the best qualities preserved. Many useful lives and some great possibilities are blotted out by unfavorable environment. It is our duty to improve environment and to conserve these lives to develop these possibilities. Education must be improved and made a potent factor in development, instead of a conventional veneer. The possible improvements of heredity are great, the possible improvements of environments and training are great, but whether men of the future will be better than those of the past or present is a question not only of genetics but also of ethics.—EDWIN G. CONKLIN: *Heredity and Environment*.

ETHICAL "CRIMES."

.... The moral laws of eugenics sometimes cause one of those so-called "crimes" which suddenly reveal the existence of a new moral condition of mind. Such ethical "crimes" are repeated until they give rise to new conceptions of right and finally to new laws. A "crime" of this sort is committed by the mother who puts to death a child which is in every particular unfit for life. Another such "crime"—where the motive is individual egotism in compact

with social altruism—is the deliberate motherhood of certain unmarried women. Working hard for their livelihood these women have afterwards supported their children and sometimes also the children's father when his inability or disinclination to work rendered him without means. . . . In many cases it is still considered a moral "crime" for a wife to dissolve a marriage which she feels to be degrading when there is no spiritual bond. These divorces are deliberate indictments of the proprietorship that marriage yet is supposed to invest in man. Such divorced wives have often exchanged an economically splendid existence for a life of severe labor, all on account of their conscience. Another ethical "crime" is "race suicide" in cases where the mother knows that the child would suffer degeneracy in consequence of the father's iniquities. Ethical may also be called woman's revolt against the unreasonable waste of energy, personal and social, in bringing more children to life than may well be cared for.—ELLEN KEY: *The Renaissance of Motherhood*.

"THE DIVORCE EVIL."

Dr. Woods Hutchinson (*"Civilization and Health, 1914"*) says our high divorce rate represents one of the triumphs of reason and humanity over tradition and prejudice, and finds it difficult to conceive from a broad and rational point of view why any one should not be permitted, under due safeguards, to correct the mistake which he or she may have made in one of the most serious steps of life. Even in our most divorce-infested communities, the proportion of divorces to marriages is only one to eight, and if there be any other institution of human invention which shows only twelve per cent of failures the writer would like to have it pointed out. So long as four-fifths of our marriages remain permanent, we have little reason to concern ourselves with the divorce problem from a racial point of view. A careful study of the records hitherto shows that at least seventy-five per cent. of the divorces so far secured were abundantly justified; the only pity was that the marriages which they dissolved were ever allowed to be contracted and that such utterly unfit and undesirable individuals were permitted to reproduce their kind under the sanction of the law.

THE BESTIAL TAINT.

. . . . Some of our ancestors were saints and some were petty larcenists; some were philosophers and some were pirates; some were knights and some were savages; some were gentle ladies, some were

apes, and some were hogs. And we inherit from them all. We are all of us great-great-grandchildren of the beasts. We carry the bestial attributes in our blood: some more, some less. Who amongst us is so pure and exalted that he has never been conscious of the bestial taint? . . . Some of our ancestors wore tails! Is it strange that some of our descendants should have what Winwood Reade called "tailed minds?" The ghosts of old tragedies haunt the gloomy vestibules of many human minds. The Bottom Dog may often have been possessed of ancestral devils. He that is without inherited taint among us, let him cast the first stone.—ROBERT BLATCHFORD: *Not Guilty: A Defence of the Bottom Dog*.

THE PLANNING OF EUGENIC MARRIAGES.

If heredity is of such evident importance, should not some attention be paid to it in actual life? The idea is often mooted that marriages should be so arranged that the bad qualities of one of the parties be counteracted by good and opposing qualities in the other. Thus the rake should have the pious prude; the careless unbusinesslike woman the precise financier; the narrow-chested heir of a degenerate race, . . . a broad chested, wide-hipped peasant girl, and thus the balance of error redressed. Unfortunately, the bad qualities and good qualities will each have their ratio and will not counteract one another, although the rearrangement of good and bad common qualities may help. Probably the sons in such a case, as following the mother, will be, in some respects, improved. What makes the planning of suitable marriages not feasible is, that it is not Nature's way.—DR. DAVID B. HART: *Phases of Evolution and Heredity*.

THE OMNIPOTENCE OF HEREDITY.

Heredity which is essentially a conservative force, tends to transmit to the descendants the whole nature of their parents; as well every deterioration, physical, mental and moral, as every physical, mental and moral amelioration. The blind fatality of its laws regulates not only progress, but also decay. Man, therefore, as he comes into the world, is not the impressionless statue dreamt of by Bonnet and Condillac. Not only is he possessed of a certain constitution, a certain nervous organization, which predisposes him to feel, to think, and to act after a manner which is peculiar and personal to himself, but we may even affirm that the experience of countless generations slumbers in him. So far is he from being homogeneous, that all the past has contributed to his constituents.

The present state of his mechanism and his dynamism is the result of innumerable modifications slowly accumulated; and it may be affirmed that were heredity to act alone, and were there no crossings, no spontaneous variations, no physical combinations or transformations, the secret of which we cannot penetrate, the descendants would be necessarily inclined to feel and think as their ancestors.—TH. RIBOT: *Heredity*, 1895.

A STUDY IN MALTHUSIANISM.

From a *Study on Population* (N. Y., Columbia University), Warren S. Thompson draws the conclusion that Malthus was essentially correct in his statement that "Population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious check." Malthus was also correct when he said that much misery and suffering were due to the overcrowding of the population, and that consequently a large number of people were always in want. Thompson shows that in the more civilized countries of the western world fewer people die directly because of the lack of food now than formerly. The process of starvation is more refined and allowed to drag itself out over a period of years. Besides, there are hundreds of thousands of people in the great cities of America and Europe who satisfy the desires of display at the expense of their physical well-being. These people suffer because it is impossible for them to have enough food and at the same time to have enough of the other things of our modern life which they consider essential to give them the positions they covet in their own little worlds. They and their children suffer much from the lack of food. The death rate in the lower classes show beyond question that they suffer because they are not able to provide themselves with the essentials of life. Furthermore, the population cannot continue to increase at its present rate without being more and more subjected to the actual want of food, provided the distribution of labor between agriculture and the non-agricultural industries continues in its present trend. Nor can a greater and greater proportion of the population be devoted to agriculture and the present rate of increase continue without checking a progressive standard of living. Either our present standard of living must be simplified as an increasing proportion of the population becomes rural or the present rate of increase of population must be lowered. Probably both must take place in order to have a really progressive civilization.